The Sunday School Times

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Christmas Number ★ December 6, 1941

Photo by Henry H. Graham

LOOKING FORWARD INTO 1942

Some of the many reasons for not missing a single copy of the Times next year

Should a Christian Go to War?

Once again this has become a burning question, as it was in 1914-18. Many conscientious people are seriously puzzled, and there are differences of opinion among earnest Christians. Dr. William L. Pettingill, the well-known Bible teacher and author of many books, has written an able study of the subject which will be published shortly in the TIMES. As is the case with all his writings, it is his aim to keep the whole of the Scriptures in mind as he writes, and he gives a clear, definite answer, which can be understood by anyone.

Dr. Bauman on Russia

Most readers will recall the sensational series of articles on Bible Prophecy and World Events by Dr. Louis S. Bauman, Pastor of the First Brethren Church, Long Beach, California. Russia has come to the fore again, and now Dr. Bauman has agreed to write another, shorter series of articles on this strange, immense land and its government. He will give a careful exposition of Ezekiel 38 and 39, answering such questions as: Is Russia in view? If so, who are the allies? Is the Great Northern Confederacy now in formation? He will also take up such subjects as: God and Gog Prepared for Battle, The Cause of the Conflict, and the Forces God will Use to Overthrow Gog; The Invasion of Israel's Homeland by Gog; Gog's Doom, the "Bonepile in Palestine," and the End of Communism. He bases his entire series on the belief that the European stage is being set for the ending of Gentile dominion and human misgovernment. The series will constitute an invaluable commentary on current events in the light of Scripture, by one of America's ablest writers on prophecy.

A Scientist Who Believed God

Sir William Dawson was an eminent Canadian scientist, who for thirty-eight years, beginning in 1855, was principal of McGill University, Montreal, during all of which time he was also Professor of Geology. The International Encyclopedia says of him, "He was known as one of the ablest opponents of the Darwinian theory." On Sunday afternoons he conducted Bible classes in the Y. M. C. A. or in one of the churches. He believed that science and revelation are not in conflict, but that "nature is the work, and revelation the thought of the same Almighty and All-wise Creator." He believed that the Bible is the Word of God and trusted the Lord Jesus Christ as his own personal Saviour. For some years past the TIMES has been publishing masterly articles by his eminent son, Dr. William Bell Dawson, who is also a scientist of note and at the same time a humble Christian believer. The TIMES will publish a sketch of the life and work of Sir William Dawson, by his biographer, Edgar Andrew Collard.

The Christian Home

Some time ago THE SUNDAY SCHOOL TIMES conducted a prize contest for articles on Sunday school methods. Four prizes were won by Miss Vivian D. Gunderson, Superintendent of the Evergreen Community Sunday School, Ferndale, Wash. Wouldn't you like to know something of the early home life of this successful Sunday school worker, who has been greatly used of God in leading children to Christ and instructing them in the great truths of the Bible? The TIMES will publish an article by her mother, entitled "Our Children for Christ," telling how, with God's help, she has brought up her fine Christian family in the nurture and admonition of the Lord.

The Story of a Bible

"I certainly wish I had a Bible like that. Ma used to have one just like it. Ma lived on Deep Water. I alers thought that when Ma died I would git that Bible. She died last spring, but my sister beat me to it." It was a mother of eight children who was speaking, and as she stood in the doorway of her Southern mountain cabin she was looking at several Bibles of the American Bible Society, which a young seminary student was showing her. When he learned how poor the family was he offered to give her a Bible, but she would not take it. Why? But that is part of the remarkable story of this Bible, which has been written for the TIMES by the Rev. Graham Gilmer of Lynchburg, Virginia. He was the young seminary student.

On this page you will find glimpses of some of the special articles to be published in The Sunday School Times during 1942. These are only a few of the articles of general interest to pastors, Sunday school workers, missionaries, and others that will appear during that period, and they are in addition to the ten helps published every week in the Times on the International Uniform Sunday School Lessons. All will be included in a year's subscription at the regular rates of $2.25 for single subscriptions, and $1.75 each in clubs of five or more. They will begin immediately after the first of the year. Readers who desire to secure them for themselves or their friends should send subscriptions at once to

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Winning Men One by One

A young insurance man, who had recently been converted and desired to serve God, was standing at the door of a Gospel mission to invite passers-by to come in. To his amazement and confusion, he saw coming toward him one of his most important clients who had a manufacturing plant in the neighborhood. The Tempter said, "You had better get out of sight, for he does not believe in religion, and if he sees you and learns what you are doing, you will certainly lose his business." What did the young and inexperienced mission worker do? Paul H. Graef of New York City, — for he was the insurance man, — will tell you in the second of a series of ten stories taken from his own wide experience in personal work. He describes himself as "nothing more or less than a plain everyday businessman whose faith is centered in the Lord Jesus Christ as his personal Saviour and Lord," and God has indeed made of him an unusually successful fisher of men. Here are the titles of a few of his ten articles: "Upset My Apple Cart," "When I Become Good Enough," "Angels or Pitchforks — I Don't Know Which!" "God's Clock."

Saved from Catholicism

Here is the personal testimony of one who was formerly a conscientious Roman Catholic, but who was delivered from the bondage of that false system and brought out into the glorious light of the Gospel by the testimony of a high school companion and the power of God's Word. Miss Anna Molaska, the former Catholic, has during the past few years written a number of articles that have been a blessing to TIMES readers. "I thank God," she writes, "that through the operation of the Word of God I was brought to see the error I had been in and led to turn away from it to Jesus Christ, who Himself is the way, the truth, and the life — my Saviour, and yours too, if you will accept Him."

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Saviour and King

By C. A. Lufburrow

Isaiah 9:6; 2 Corinthians 9:15

TO A world that knows the wonder
Of the winter sunset glow,
To a world that glistens under
A white coverlet of snow,
To a world that shows the glory
Of the Lord o'er all the earth
Comes again the Christmas story
Of the Saviour's lowly birth.

To a world where life is dreary,
Dark the future lies before,
To a world so weak and weary
With the ravages of war
Comes the offer of salvation
Christ in His first coming brings,
And this hope for every nation—
He will come as King of kings.

The Christmas Story

Simplicity and clearness are characteristics of Bible language. The more one meditates upon it, the more he realizes the truth of the psalmist's description when he said: "The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times" (Psa. 12:6). No one will deny that one of the most beautiful stories in the world is the record of the birth of the Lord Jesus as it is given in Luke 2:8-20. Yet this passage contains only 273 words in the King James Version, of which only 57, or about one-fifth, are of more than one syllable. This wonderful story would take only a few inches in a modern newspaper, yet how great was the event it describes! Here is the focal point of those bright beams of Old Testament prophecy, the good tidings of the Saviour, the hymn of praise of an immense heavenly choir, all in a short space and in language that a child can understand. It is a familiar story, but surely there is something new in it for each one of us, and as we hear it read, and read it again, and ponder it at this Christmas season, let us pray again, "Open thou mine eyes, that I may behold wondrous things out of thy law."

The Angels' "Fear Not"

Fear lurks in the heart of all men who do not know the Lord Jesus Christ. Some will not admit it; others do not realize it, for there are many forms of fear, and sometimes it slumbers until it is aroused by unexpected circumstances or an awakened conscience. But the heart that receives the Gospel in all its fullness is delivered from fear. Four hundred years intervened between Malachi and Matthew, and when the heavens opened again to make way for God's messengers, it is significant that the angels used the expression "fear not" four times. They spoke these words to Zacharias, father of John (Luke 1:13); to Mary (Luke 1:30); to Joseph (Matt. 1:20); and to the shepherds in the field near Bethlehem (Luke 2:10). The peace that God offers to men comes only through His Son, and those who receive Him have peace with God (Rom. 5:1) and the peace of God, "which passeth all understanding" (Phil. 4:7). Though the world is seething with trouble at this Christmas time, yet there is peace for those who receive the gift of God's Son, for "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind" (2 Tim. 1:7).

Where Is the Promised Peace?

IT IS quite generally thought that our Lord's coming to earth nineteen centuries ago was intended to bring peace on earth, to remove the scourge of war. Did not the angels say: "Glory to God in the highest, and on earth peace, good will toward men"? On earth peace, good will. That is the sentiment men generally associate with Christmas. And, in consequence, some folk get rather apologetic about Christmas in wartime. This note could be detected several times last Christmas in the utterances of radio announcers and others. They seemed to feel that something had gone wrong with God's program, and that it was not quite appropriate to observe Christmas in a world at war.

Beneath the angel strain have rolled
Two thousand years of wrong;
And man, at war with man, hears not
The love song which they bring.

What has happened? Did God really intend to bring peace on earth through the Saviour's coming, and has He been frustrated? Or have we a mistaken idea of God's peace program?

The angels sang of peace on earth, and yet our Lord later was to say, "Think not that I am come to send peace on earth: I came not to send peace, but a sword" (Matt. 10:34). His teachings, far from putting all men at peace, would be resisted, and strife, not peace, would ensue. This, of course, referred particularly to what His first followers would experience at the hands of others, but it has more or less characterized Christian experience always. Yielding to Christ, many have been brought into conflict with those who refuse Him.

But to move out into what clearly pictures the political sphere, our Lord declared that a characteristic of the age between His first and second comings would be "wars and rumours of wars" (Matt. 24:6). It would be an era of wars and of periods of uneasy peace. Evidently, then, it did not come within our Lord's pre-view of this age to see "peace on earth" established among the nations. So it is needful that we somehow harmonize the angelic song of peace and good will with these other teachings

of Scripture, and to that end we must look into God's program for peace as the Bible reveals it.

To begin with, God's peace program is an individual one at present. It is a program first of peace with God for all who are willing to enter into peace with Him. Peace with God precedes peace among men. We are told in Colossians that Christ has made peace through the blood of His cross (Col. 1:20). This He has done for the individual in his relations with God.

Thro' Christ on the cross peace was made,
My debt by His death was all paid;
No other foundation is laid,
For peace, the gift of God's love.

Bringing the individual soul into harmonious relations with God is foundational in God's program for peace. The preaching of the cross is a call to men to be reconciled to God. Christ's blood was shed to make such reconciliation possible.

Dr. R. V. Bingham, General Director of the Sudan Interior Mission, has said: "Men are trying to make peace. God has made peace. There is only one place of peace in this present age—at the cross." Then he cites the story of a Scottish divine who, in lining out the beautiful words of "Peace, perfect peace," suggested revising it thus:

Peace, perfect peace, in this dark world of sin?
The Versailles treaty whispers peace within.

But no, that wasn't satisfactory, so he tried again:

Peace, perfect peace, in this dark world of sin?
The League of Nations whispers peace within.

But no, that would not do either, and then he read the old, sweet words:

Peace, perfect peace, in this dark world of sin?
The blood of Jesus whispers peace within.

And so it must be, first of all peace within, within the soul of man, peace instead of discord between man and God, between the individual soul and its Maker. And no efforts of men to secure permanent peace between man and man can succeed while men so largely live in rebellion against God, as they do.

God's program of peace then begins with bringing the individual into peace with Himself. Has it begun in me? Christ has done all that needed to be done on the divine side to bring me into peace with God. Have I done what must be done on my side? "Being justified by faith, we have peace with God" (Rom. 5:1). Have I thankfully received the Lord Jesus as my personal Saviour, and so, committing myself by faith to Him, been justified, acquitted from all guilt, and brought into peace with God? Here is where each of us must begin in this matter of peace. Here "peace on earth" begins.

But to be thus at peace with God is not the whole of God's individual peace plan. Besides seeking to bring us to be at peace with Him, He seeks to impart to us His own peace, His own serenity guarding our hearts and minds from disquietude and anxiety amid all the cares of life. "My peace, I give unto you," was Christ's bequest to His own. "Be careful [anxious] for nothing," wrote Paul to the Philippians, "but in every thing"—everything that would disquiet you—"by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. 4:6, 7).

In addition to peace *with* God, this further boon of the peace *of* God, heart peace amid life's anxieties, may and should be ours. Christians in the war zone are proving it possible even for them. In a letter written by a Christian woman living in a coastal town of Great Britain there occurs this testimony: "We thank God for His wonderful care. We had three air raid warnings during the night; some people were cut by glass, but no one was killed. The calm our Lord gives by His care to all who trust Him is just wonderful. We know He will never fail us, so we are just trusting and praising day by day." Yes, the soul that is at peace with God may also enjoy the peace of God keeping him calm and restful in every peril and trouble. The real secret of calm strength lies here.

Peter once walked the waters of storm-tossed Galilee. As long as his eye was upon his Lord, he walked in calm trustfulness. But when his eyes were turned from Christ to the storm around, he became afraid and began to sink. Strength and peace of heart amid life's storms come from keeping our eye upon the Lord Jesus.

Another time, Christ was sleeping while His disciples strove to control their vessel in the teeth of a great gale. In dismay they awoke Him with, "Master, carest thou not that we perish?" And there are times when He does seem asleep while His own are in dire peril. But always in an appeal to Him lies both our quietude and our deliverance.

Thou art the Lord Who slept upon the pillow,
Thou art the Lord Who soothed the furious sea,
What matter beating wind and tossing billow
If only we are in the boat with Thee?
Hold us in quiet through the age-long minute
While Thou art silent, and the wind is shrill;
Can the boat sink while Thou, dear Lord, art in it?
Can the heart faint that waiteth on Thy will?

—*Amy Wilson Carmichael.*

It remains to be said that God has a program for world peace, too. One

(*Continued on page 992*)

NOTES ON OPEN LETTERS

"Daily Light on the Daily Path"

A little book which for many years has been of untold blessing to Christian people is generally called "Daily Light," though the volume itself bears the longer and suggestive title, "Daily Light on the Daily Path." As the subtitle explains, it is "a devotional textbook for every day in the year in the very words of Scripture." In a miraculous way the passages selected for the morning and evening of each day of the year have exactly fitted the needs of Christians in every kind of trying circumstances. Nearly twenty years ago, at the suggestion of Dr. Charles G. Trumbull, a letter was written from the TIMES office to the British publishers to learn more of the history of this remarkable book, and at that time he wrote the following Open Letter (Oct. 6, 1923), which is now reprinted in his own words, except for the last two paragraphs, which have been revised and brought up to date.

"Do you know 'Daily Light'? Countless numbers of God's children throughout the world for a generation past have praised God for it, as they have been illumined, convicted, cleansed, cheered, strengthened, and uplifted for their daily walk with God. It is a little book of selections from the Bible only, with two sets of readings for every day in the year, one for the morning and one for the evening. A key verse at the head of the page gives the theme, and then from other parts of Scripture, Old Testament and New, God's precious words are brought together in further illumination of that verse. Those who have used and treasured it have marveled at the acquaintance with God's Word that its compilers must have had. And they have marveled, too, at the way in which the Scriptures for any given morning or evening have seemed to be chosen for one's own personal, intimate need that very day.

"The Editor of THE SUNDAY SCHOOL TIMES was given a copy by a missionary in Japan three years ago, and his wife was given a copy by a missionary in China at the same time, when they were on their tour of the mission fields in the

(*Continued on page 1006*)

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The Two Advents of the Saviour

Words of comfort for days when peace on earth seems but a dream

By Frederick G. Taylor, D.D.S.

The two great lines of truth set forth in this article by Dr. Taylor are not new to Bible students, but they need to be proclaimed again and again in these days when men's hearts are failing them for fear. It may be of interest to many to know that Dr. Taylor is a graduate of the University of Pennsylvania; that for twenty-eight years he was a member of the First Presbyterian Church, Neenah, Wis., a ruling elder, clerk of session, and Sunday school superintendent; and that since taking up his residence in Elkhorn, Wis., he has been engaged in pulpit supply and Bible teaching ministries. For years he has conducted week night Bible study classes. He feels that he owes much to his personal friend, Dr. Lewis Sperry Chafer, President of Dallas Theological Seminary, one who has such a profound knowledge of Scripture.

"GLORY to God in the highest, and on earth peace, good will toward men." These words were given to men by an angel chorus many centuries ago, and they continue to be used each year at this particular season to commemorate the anniversary of the first advent of Christ to earth. Today we stand, as it were, upon the threshold of one of these anniversaries. In great cathedrals, churches, and chapels, millions will hear the glad strains of that matchless Christmas anthem, "Joy to the world! The Lord is come!" and yet the hearts of many of these same millions will be filled with emotion as secretly they ask themselves these questions: Why, after almost two millenniums have passed, is the dust of earth periodically drenched with the blood of savage and murderous warfare? Instead of joy, why is there everywhere "distress of nations, with perplexity; . . . men's hearts failing them for fear, and for looking after those things which are coming on the earth"? Why is there still strife and hatred upon the earth when peace and joy were promised? Was the proclamation of the angels above the hills of Bethlehem, after all, only a delusion, and may not earth ever look forward with expectancy to the fulfillment and realization of Heaven's Good News?

When Men Spurned His Offer

Indeed, it was not a delusion. The purpose of Christ's first advent was to save men, and it was to offer men peace and joy in Him; but earth repulsed His proffered gifts of love. His forerunner had announced the Kingdom of Heaven as at hand, but men would have none of it and so it was held in abeyance. "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." Having done this, He went to the cross to complete the work for which He had been sent into the world. From the cross, when every prophecy pertaining to His first advent had been fulfilled, He lifted His eyes to Heaven and addressed His Father saying, "It is finished." All things being now accomplished, He laid down His life as a ransom, that He might take it again (John 19:28; 10:17). On the third day, He rose from the dead and was exalted to the place of honor upon His Father's throne.

But is there no answer to earth's queries? "Is there no balm in Gilead; is there no physician there?" Yes, there still is balm in Gilead. There still is a Physician there, but the way to healing is not to be found in man's wisdom. Heaven holds the remedy and Heaven's Book contains it. Some of our hymn writers have discovered the precious remedy and directed men to it:

> Come, ye disconsolate, where'er ye languish,
> Come to the mercy seat, fervently kneel:
> Here bring your wounded hearts, here tell your anguish;
> Earth has no sorrows that Heaven cannot heal.

If Heaven's Book contains the balm for earth's groanings, then where, in the inspired Word, is it hidden? The finger of the prophet Isaiah indicates the very place: "To the law and to the testimony [the prophecies]: if they speak not according to this word, it is because there is no light in them" (Isa. 8:20).

The Light Had Not Gone Out

On the day of Christ's resurrection, He appeared to two of His disciples who were journeying to a small village not far from Jerusalem. The disciples were distressed and sad because they felt that the "light of the world" had been taken from the earth. It was when they were in this frame of mind that the Saviour came upon them; and when they had rehearsed to Him the cause of their sorrow, He first gently chided them for their unbelief, after which He banished their misunderstanding of the Scriptures concerning Himself. "And he said unto them, O foolish men, and slow of heart to believe in all that the prophets have spoken! Behooved it not the Christ to suffer these things, and to enter into his glory? And beginning from Moses and from all the prophets, he interpreted to them in all the scriptures the things concerning himself" (Luke 24:25-27, R. V.).

Reasons for Studying Prophecy

This incident brings us abruptly, face to face, with the subject of prophecy. So then, To the prophets! But the hearts of men are full of questionings still. Why should Christians at this late hour concern themselves about prophecy? There are many reasons, the first of which is that prophecy is a part of God's Word and this should be a valid and acceptable reason to every child of God.

A second reason is that prophecy occupies a surprisingly large amount of space in the Bible. We are apt to think of the last seventeen books of the Old Testament (Isa. to Mal.), together with the final book of the New Testament, as containing all that there is of prophecy in the Bible. If this conjecture were true, even then a great amount of space would be given up to prophecy. But it is not true. The very first prophecy that meets our gaze as we open the Book is recorded in one of the early chapters of Genesis, and many of the strikingly important prophecies are recorded in the Pentateuch. The Psalms contain an amazingly large number of prophecies, and the Book of Matthew is charged through and through with them. When rightly understood, one of the most enlightening prophecies is seen to be in the Book of the Acts. The books written to the Corinthian and to the Thessalonian churches contain priceless prophecies, as do also some of the individual personal letters of the New Covenant. Now, if these portions of the Bible be added to those books that are commonly designated as prophetic books, then almost one-third of the Scriptures consists of prophecy.

A third reason why Christians should be occupied with Bible prophecy today is because God Himself attaches tremendous importance to the foretelling of events by His prophets. How often we read in connection with some ministry of our Lord such words as these: "All this is come to pass, that the scriptures of the prophets might be fulfilled." And again, an understanding knowledge of the fulfilled prophecies of the Bible strengthens the Christian's faith to be-

lieve that the yet unfulfilled prophecies will surely be fulfilled in God's good time. And finally, an intelligent comprehension of Bible prophecy engenders that hope called the "blessed hope." "And every man that hath this hope in him," says the Word, "purifieth himself."

Two Lines of Prophecy

In Revelation 19:10, we read, "The testimony of Jesus is the spirit of prophecy," and we take this to mean that bearing witness unto Him and concerning Him was the special function and mission of all the prophets and all the prophecies. Upon careful examination of the Old Testament Scriptures, we find ourselves confronted with two distinct, separate, and contrasting lines of prophecy. In the first line, the prophets foretold a Messiah who would make His appearance in the world as the "seed" of the woman. According to Isaiah, He was to be born of a virgin (Isa. 7:14). The prophet Micah wrote that His birthplace would be Bethlehem of Judah (Mic. 5:2). It was predicted that He would grow up "as a tender plant," having neither "form nor comeliness" nor "beauty" such as would naturally attract men to Him, but that He would be "despised and rejected of men; a man of sorrows, and acquainted with grief"; that He would be "wounded for our transgressions," and that there would be "laid on him the iniquity of us all" (Isa. 53:2-6). Holy men of God, who wrote as they were borne along by the Holy Spirit, declared that it would be Jehovah's pleasure "to bruise him" and "put him to grief" and "make his soul an offering for sin" (v. 10). The prophets foretold that He would be betrayed by His "own familiar friend" (Psa. 41:9) and be sold for "thirty pieces of silver" (Zech. 11:12, 13); that he would be subjected to "shame and spitting" (Isa. 50:6); that His garments would be parted among His enemies, and for His vesture they would cast lots (Psa. 22:18). According to the prophets, His hands and feet were to be pierced (Psa. 22:16), while death by crucifixion is clearly foretold in Psalm 22. He was to suffer with malefactors, but "his grave" was to be "with the rich in his death" (Isa. 53:9). The prophets emphasized the fact that His soul was not to be left in Sheol, neither would His body be allowed to undergo corruption (Psa. 16:10). On the contrary, He was to be raised from the dead, and, finally, prophecy declares that when raised He would ascend "on high" where He would receive "gifts for men" (Psa. 68:18).

Over against this first line of prophecies, the Bible sets a second and much larger group of prophecies, written by the same "holy men of God" and relating to the same blessed Person. In this second group, Christ is portrayed in His kingly character as "the Lion of the tribe of Juda"; as the mighty King who will one day break the nations "with a rod of iron" and "dash them in pieces like a potter's vessel" (Psa. 2:9). Concerning His coming we read, "Behold, one like the Son of man came with the clouds of heaven, . . . and there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him" (Dan. 7:13, 14; see also Acts 1:9, 11). The particular time when He will make His appearance is characterized by the prophets as "a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness" (Zeph. 1:15; see also Matt. 24:21, 22).

In such a time as this, there will be ten kingdoms ruled by ten kings who are to give their power to one superman who for a season is to exercise world dictatorship (Dan. 7). "Behold, in those days, and in that time, . . . I will gather all nations, and will bring them down into the valley of Jehoshaphat; and I will execute judgment upon them there for my people and for my heritage Israel, whom they have scattered among the nations" (Joel 3:1, 2, R. V.). Then shall sound forth God's challenge: "Proclaim ye this among the nations; prepare war; stir up the mighty men; let all the men of war draw near, let them come up. Beat your plowshares into swords, and your pruning-hooks into spears: let the weak say, I am strong. Haste ye, and come, all ye nations round about, and gather yourselves together" (Joel 3:9-11, R. V.). This is the hour when "Jehovah will be a refuge unto his people, and a stronghold to the children of Israel" (Joel 3:16, R. V.). "The lofty looks of man shall be humbled, . . . and the Lord alone shall be exalted in that day" (Isa. 2:11). When this mighty Conqueror descends through the clouds to earth, "His feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east" (Zech. 14:4). The nailprints will still be in His hands and they, the Jews, "shall look upon . . . [Him] whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn" (Zech. 12:10). After that, "The Lord shall be king over all the earth: in that day shall there be one Lord, and his name one" (Zech. 14:9).

Swords Into Plowshares

Then shall they "beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. 2:4). "But they shall sit every man under his vine and under his fig tree; and none shall make them afraid" (Mic. 4:4). "Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree" (Isa. 55:13). "For the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. 11:9). "With righteousness shall he judge the poor" (Isa. 11:4). "And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King" (Zech. 14:16).

But how can these two contrasting and seemingly opposing lines of Old Testament prophecy be reconciled? The answer is simple. The prophecies of the first group were literally and minutely fulfilled at Christ's first advent 1,900 years ago. The prophecies of the second group will have the same minute and literal fulfillment at His second advent. Here then is the true balm for aching hearts today. Before the happenings of that awful judgment connected with the visible appearing of Christ at His second advent, the "bride" of Christ (meaning all true believers) will be "caught up" and away to be forever with the Lord (1 Thess. 4:17). "Wherefore comfort one another with these words," writes the Apostle Paul (1 Thess. 4:18). "Be patient therefore, brethren, unto the coming of the Lord . . . stablish your hearts: for the coming of the Lord draweth nigh," says James (Jas. 5:7, 8). And the Lord Himself saith, "Surely I come quickly," while the heart of John echoes back, "Amen. Even so, come, Lord Jesus" (Rev. 22:20).

Glad Tidings Once Again

The words of the first line of that beautiful Christmas anthem mentioned at the beginning of this meditation are, "Joy to the world! The Lord is come!" But around the earth, gaining volume and momentum with every passing day, is sounding another proclamation. Listen to it: Joy to the world! He is coming again!

Because of their appropriateness to the theme, I append the stanzas of a hymn written by the late venerable Dr. James M. Gray of the Moody Bible Institute. Pray, ponder them well.

BRINGING BACK THE KING

Why say ye not a word of bringing back the King?
Why speak ye not of Jesus and His reign?
Why tell ye of His Kingdom, and of His glories sing,
But nothing of His coming back again?

Dost thou not want to look upon His loving face?
Dost thou not want to see Him glorified?
Wouldst thou not hear His welcome, and in the very place,
Where years ago men saw Him crucified?
O hark! creation's groans, how can they be assuaged?
How can our bodies know redemptive joy?
How can the war be ended in which we are engaged,
Until He come the lawless to destroy?

Come quickly, blessed Lord, our hearts a welcome hold!
We long to see creation's second birth;
The promise of Thy coming to some is growing cold,
O hasten Thy returning back to earth

ELKHORN, WIS.

What Is Meant by Faith in Christ

Four aspects of the faith that leads to the new birth

By T. Stanley Soltau

ONE of the chief reasons for the inconsistent and powerless lives of so many professing Christians these days is the widespread ignorance of what true faith in Christ involves.

A Personal Transaction

An expression that is commonly made is, "I believe in God and in Jesus Christ"; but what is meant is merely that there is a belief that God exists and that a person called Jesus Christ was a historical character. Very often such a remark only serves to accentuate the absolute lack of any personal contact or relationship with God or with His Son.

An Act of Appropriation

In John 1:11, 12 we read those familiar words: "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." A study of the Greek word *lambano*, which is translated "receive" in these verses, will help to give a clear understanding of what this act of appropriation involves. The same word is found in several other places in the Gospels where it is translated by quite different English words, all of which, however, throw light on the meaning of this verse.

When the mob clamored for the death of the Lord demanding that Pilate should grant permission for His execution, Pilate, who was convinced of His innocence, made several attempts to save Him. He was too weak, however, to resist the pressure of the people and finally gave in saying, "Take ye him, and crucify him" (John 19:6). The word "take" is the same in the Greek as is the "receive" in John 1:12. It implies a forcible laying hold on and taking possession of the person of the Lord Jesus.

In Mark's Gospel is recorded the attempt of the Sadducees to tempt the Lord and to entrap Him with difficult questions (12:18-27). The problem that they raised was in connection with a woman who had married and whose husband had died leaving her childless, so that his brother, in accordance with the Mosaic law, married her to raise up seed for his brother. In this way, according to the Sadducees' story, seven brothers in turn married the same woman. In the 19th verse where it says, "His brother should take his wife," the word translated "take" is again the same Greek word, *lambano*, to which we have already referred. Here it suggests the entering into the closest and holiest relationship possible, such as exists only between man and wife. It indicates that oneness with the Lord into which the true believer comes when he "receives," or "takes," Him into his heart and life. It is an intimate relationship that remains unbroken throughout this life and will grow holier and more glorious with the passing of the years, until it is consummated by entering into His literal presence at His return, or at death.

On the night on which the Lord bade farewell to His disciples and instituted the Lord's Supper, as He sat with them in the upper room, as a preparatory rite He washed their feet, in order to reveal to them the condition of their hearts and also to point out to them the need of a daily spiritual cleansing. In John 13:12 we read, "So after he had washed their feet, and had taken his garments." Here again *lambano* is the word used, and it refers to the Lord's enmantling Himself with His long outer robe which He had laid aside during the process of washing their feet. It is suggestive that he who "receives" the Lord truly into his life is enmantled with Him and "puts on" Christ (compare Col. 3:9, 10, 12; Rom. 13:14). In the life of a true Christian, just as the long robe covers the person of the wearer so also Christ and the beauty of His righteousness and life cover the old habits and characteristics, so that the believer appears as a "new creature" in Christ in all of his daily walk and conduct, and in all things the Lord Jesus is manifested and seen. As the Apostle Paul states, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20).

To turn to one other passage: in Hebrews 5:4 the writer is speaking of the high and holy office of high priest, and there says of it, "And no man taketh this honour unto himself," and again the Greek word *lambano* is the one used. Here the dominant thought is that of appropriation for one's own use and possession. It suggests the act of appropriating the Lord by faith as my own peculiar possession. Charles Spurgeon is quoted as saying that the man who can say, "My God," is able to defy the Devil and all hell itself. We might add that the man who can say, "My Lord and Saviour," is able to face all of his sins, knowing that they have all been pardoned and put away. He can face also the unknown future knowing that he faces it in the company of one who was "in all points tempted like as we are, yet without sin." The Lord identified Himself with us as sinners in order that we might be enabled to lay hold upon Him by faith and identify ourselves with Him as children of the living God.

If the various phases indicated in the usage of this one Greek word in these four passages are grouped together they give us a beautiful and suggestive picture of what is meant by "receiving" the Lord. It is a definite act of forcibly laying hold on Him by faith; the entering into the closest and holiest relationship that is possible; a "putting on" of Him, so that He is the One who is seen and manifested in my daily life and the old "I" is put to death and drops out of sight; and an appropriation of Him as my very own — both Saviour and Lord, who controls all of my life and activity. These are all expressive of a very definite personal transaction which must be made intelligently and reverently.

An Act of Surrender

In the second half of the 12th verse of the first chapter of John's Gospel is a word that presents the other side of the act of faith. Faith involves not only an act of appropriation but also an act of surrender. This thought is seen in the phrase "believe on his name." "His name" is another way of saying "Himself." In the Old Testament, God revealed Himself to His people through His various names, and a study of them will show the many sides of His divine nature which He chose to make known to men. To believe on Him is not merely to believe that what He said was true, but to cast oneself upon Him in real

This is the second of the special articles announced in the Thanksgiving Number of the Times (Nov. 8), the first being the article by Professor Stoner in last week's issue. Many will remember the valuable and concise study by Mr. Soltau entitled "Modernism Contrasted with Christianity" (Dec. 14, 1940). Mr. Soltau was formerly a missionary in Korea and is now pastor of the Scripture League Church, Evanston, Ill. It will be noted that in this article he is discussing the subject from the point of view of the sinner, and in a letter concerning the article he writes, "The basis of it all was the atoning death of the Lord on our behalf."

faith and trust Him for the new life and power that He has promised.

THE PROMISED PRIVILEGE

To those who fulfill the twofold condition of which we have been speaking, a special privilege is promised: that of becoming children of God. Contained in this one promise are almost an indefinite number of blessings, only a few of which can be briefly mentioned here.

To become a child of God means to receive a new nature, as the result of the new birth, which is God's way of implanting His own divine life into the heart of all those who "receive" His Son. The law of heredity operates in the spiritual sphere just as it does in the physical sphere, and a new birth, which brings into being a "new creature" in Christ, brings into the heart of the newly born one the spiritual characteristics of God, whereby a whole new world of relationships and of experiences is opened up to him.

It also includes a new right or privilege of access into the presence of God at any and all times, by reason of the right of the children with their Father. Much is said in the New Testament about boldness and assurance in coming before God, and the secret of it all lies in the fact that we have "received the Spirit of adoption, whereby we cry, Abba, Father" (Rom. 8:15). The word "*Abba*" is almost impossible to translate into English. It denotes an intimately close relationship that we have no word to describe accurately. It has been rendered "Loving Father." It is certainly clear that it is meant to express that as a result of the new relationship, every possible sense of hesitation, restraint, or fear has been removed from the minds of God's children concerning their access into their loving Father's presence.

Another very important phase of the privilege is the right of possession to an inheritance of surpassing richness and glory. This inheritance is to be entered upon and enjoyed throughout eternity in the world to come, where it is "reserved in heaven for you, who are kept by the power of God" (1 Pet. 1:4, 5). It is also to be received and possessed and made use of here and now. The reason so few possess and enjoy it is that they are both ignorant of and indifferent to their privileges as God's children, and are so taken up with the things of the world that they are not interested in the riches that are theirs by right. The result is that their lives are spiritually weak and show little if any real growth in grace.

As you read these lines will you not ask yourself whether or not you have appropriated and surrendered yourself to the Lord, and thereby have definitely experienced His presence? Have you entered upon an experience of the promise of which we have been thinking?

EVANSTON, ILL.

Where Is the Promised Peace?

(*Continued from page 988*)

of Christ's titles is "Prince of Peace," and the government shall some day rest upon His shoulders, not merely the government of the lives of some men, but the government of the world. Then, "of the increase of his government and peace there shall be no end" (Isa. 9:6, 7). Then, "nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. 2:4). But this world peace awaits our Lord's return. Then shall He take His great power and reign, and three things will happen that will make world peace possible.

First, there will be an enlarged activity of the Holy Spirit, bringing about the conversion of Israel, and a consequent ingathering of great multitudes into the Kingdom of God. Joel 2:28-32 speaks of this latter day work of the Spirit. Pentecost was but an initial fulfillment of it. In Romans 11 we learn of a day when "all Israel shall be saved," when ungodliness shall be turned away from Jacob, by the coming out of Zion of the Deliverer (Rom. 11:25, 26). This coming of the Deliverer must refer to the second coming of our Lord, for His first coming was already past when Paul wrote Romans. This turning of Israel to God will bring great spiritual blessing to the entire world according to the same chapter. "Through their fall [Israel's stumbling over a crucified Messiah] salvation is come to the Gentiles. . . . Now if the fall of them be the riches of the world [bringing the riches of salvation to Gentiles], . . . *how much more their fullness?*" (Rom. 11:11, 12.) "If the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?" (V. 15.) An enjoyment of the riches of salvation on a vastly larger scale than is now known, among both Jew and Gentile peoples is here foretold. That will mean a "Christianizing" of the world of such magnitude as to make world peace far more possible than at any time in the present age.

But with our Lord's return, not only will there be an acceleration of the saving work of the Holy Spirit among men, there will also be the restraining of those who refuse submission to the Son. He shall be "revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power" (2 Thess. 1:7-9). Psalm 2 speaks of a similar overthrow of those who remain defiant of the Son. With the wicked thus dealt with the regenerate will be the controlling element in the population of the world, as they never have been in this Gospel era.

Finally, our Lord's return brings about the binding of Satan, the deceiver of the nations. Revelation 20:1-3 tells of this as an accompaniment of the Second Advent, and specifically states it is "that he should deceive the nations no more" during the millennial period. The unseen leader of the forces of evil will no longer be able to deceive the nations into rejection of Christ and into strife with each other. But until this binding of Satan there can be no peace among nations that he may not disturb.

God has His program of peace for the nations, and will put it into effect when our Lord returns. Meanwhile, there is no need to be apologetic about the angelic message and the observance of Christmas even in a world torn by conflict. We may rejoice in Christ as the Prince of Peace for the individual now. We may increase His reign in human hearts and lives as widely as possible. Thereby shall we most potently put restraint on evil and strife in the present. And we may rejoice that signs multiply that the coming of the Lord draweth nigh when "peace and good will" shall be established even between nations. "Even so, come, Lord Jesus."

CHRISTMAS

By Ruth Winant Wheeler

There are some things which never can be shaken
In spite of wars and rumored threats of war;
A star, a Baby small, and wise men kneeling,
While angels sing that small Babe to adore.

And so I wish you on this Christmas morning,
Above the din and hurt of war and strife,
To hear through storm His voice which bids you "Fear not";
And take from Him the gift of steadied life.

There are some things which never can be shaken,
True since the starlit night of Jesus' birth;
"Good tidings of great joy" is still God's message
To every tired heart upon the earth.

Therefore upon this hallowed Christmas morning,
Despite the shaking earth's deep hurt and moan,
I wish you faith in things which are unshaken,
And peace and joy which come through Christ alone.

By permission, Casterline Cards, Eden, N. Y.

LESSON 12. DEC. 21. THE COMING OF GOD'S SON (Christmas Lesson)

International Uniform Lesson.—Isaiah 9:6, 7; John 1:1-18; 1 John 4:9-14; printed text, Isaiah 9:6, 7; John 1:1-4, 10-14; 1 John 4:9-11

Golden Text.—The Father sent the Son to be the Saviour of the world.—1 John 4:14

The portion of the text indicated by the International Lesson Committee for printing in the lesson helps is Isaiah 9:6, 7; John 1:1-4, 10-14; 1 John 4:9-11

KING JAMES VERSION

Isa. 9:6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

7 Of the increase of *his* government and peace *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.

John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

2 The same was in the beginning with God.

3 All things were made by him; and without him was not any thing made that was made.

4 In him was life; and the life was the light of men.

10 He was in the world, and the world was made by him, and the world knew him not.

11 He came unto his own, and his own received him not.

12 But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name:

13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

1 John 4:9 In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.

10 Herein is love, not that we loved God, but that he loved us, and sent his Son *to be* the propitiation for our sins.

11 Beloved, if God so loved us, we ought also to love one another.

AMERICAN STANDARD VERSION

Isa. 9:6 For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called [1] Wonderful, Counsellor, Mighty God, [2] Everlasting Father, Prince of Peace. 7 Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with justice and with righteousness from henceforth even for ever. The zeal of Jehovah of hosts will perform this.

John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God. 2 The same was in the beginning with God. 3 All things were made through him; and without him [3] was not anything made that hath been made. 4 In him was life; and the life was the light of men.

10 He was in the world, and the world was made through him, and the world knew him not. 11 He came unto [4] his own, and they that were his own received him not. 12 But as many as received him, to them gave he the right to become children of God, *even* to them that believe on his name: 13 who were [5] born, not of [6] blood, nor of the will of the flesh, nor of the will of man, but of God. 14 And the Word became flesh, and [7] dwelt among us (and we beheld his glory, glory as of [8] the only begotten from the Father), full of grace and truth.

1 John 4:9 Herein was the love of God manifested [9] in us, that God hath sent his only begotten Son into the world that we might live through him. 10 Herein is love, not that we loved God, but that he loved us, and sent his Son *to be* the propitiation for our sins. 11 Beloved, if God so loved us, we ought to love one another.

[1] Or, *Wonderful counsellor.* [2] Heb., *Father of Eternity.* [3] Or, *was not anything made. That which hath been made was life in him; and the life, etc.* [4] Gr., *his own things.* [5] Or, *begotten.* [6] Gr., *bloods.* [7] Gr., *tabernacled.* [8] Or, *an only begotten from a father.* Comp. Heb. 11:17. [9] Or, *in our case.*

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The Lesson as a Whole

By H. A. Ironside, Litt.D.
Pastor of the Moody Memorial Church, Chicago

Approach to the Lesson

ISAIAH is often called "the Evangelical Prophet," and this for a very good reason. He portrays the coming and redemptive work of our blessed Lord more fully than any other Old Testament writer.

As once again all Christendom is celebrating the remembrance of His lowly birth, we need to keep in mind the fact that it is not through His incarnation we are saved, but through His propitiatory work on the cross. Bethlehem was but the first step toward Calvary. The one, apart from the other, could never have saved lost men, who, because of sin, were under divine condemnation. The very reason He became man was in order that He might die. He came into our humanity in order that He might give His life a ransom for many (Matt. 20:28). It is by His sacrifice—the immolation of His precious body upon the tree—that we are saved. As the Father's gift to us, He there settled the sin question, when He stood in our place and endured the judgment which our sins deserved.

The Historical Setting

Some seven centuries before our Lord Jesus was born on earth, Isaiah predicted His coming as the Virgin Son (Isa. 7:14), and outlined His redemptive career. In the fullness of time all was fulfilled in Him, who was born in Bethlehem about four years prior to our present method of reckoning time, so that the nativity was really 4 B. C. instead of A. D. 1. The mistake occurred in preparing our present calendar, because of an error as to the time of Herod's death.

Verse by Verse

Isaiah 9:6.—*"A child is born, . . . a son is given."* In these two expressions we see the humanity and the deity of our Saviour. The child born refers to His humanity. He was a true man, spirit and soul and body, as born of Mary, His virgin mother. But He was also the Son given—the eternal Son of the Father, given in grace for our redemption, who linked His deity with our humanity apart from sin, and was thus God and man in one blessed, adorable person.

"The government shall be upon his shoulder." He is destined to exercise supreme rule over all the universe. *"His name shall be called Wonderful."* There is here suggested the mystery of His Sonship, which no man can apprehend (Matt. 11:27; Rev. 19:12). Under this name He appeared of old to the parents of Samson (Judges 13:18, R. V.). Only the Father comprehends the mystery of godliness (1 Tim. 3:16). It is beyond human understanding.

"Counsellor" is the second of His names. As the Eternal Word He is the Revealer of the mind and heart of God come to earth to show us the Way to the Father (John 14:6).

"The mighty God." Some would seek to tone this down to make Him less than the words imply, but He is so called in Romans 9:5 and in 1 John 5:20. Had he been anyone less than God, He could not have made atonement for sin. He had to be who He was in order to do what He did.

"The everlasting Father." A better rendering is *"The Father of Eternity."*

The Son is not confounded with the Father though He and the Father are one (John 10:30; 14:10, 11). But He is the One in whom all the ages meet (Heb. 1:2, margin).

"The Prince of Peace." As such, He was presented to the world and heralded by angels (Luke 2:14), but because of His rejection there can be no lasting peace for the nations until He returns. Then He will be manifested as the One who will speak peace to all peoples (Isa 32:1-18).

Verse 7.—*"Upon the throne of David."* Christ has never yet sat upon the throne of David, though Scripture plainly predicts that He shall do so and reign in righteousness over all the earth (Luke 1:32). This will be at His second coming, after the present age has run its course (Acts 15:16, 17). Then the Kingdom will be set up in power and glory, and righteousness and peace will prevail through all the world.

John 1:1.—*"The Word."* It is by our words that we give expression to what is in our hearts and minds. Christ the Word is the exact expression of the divine character (Heb. 1:3). He was *"in the beginning"* with God. This declares His eternity of being. *"With God":* His distinct personality in the Godhead. *"Was God":* His full deity.

Verse 2.—*"The same was in the beginning with God."* He knew no change throughout the ages. He is ever the same (Heb. 13:8).

Verse 3.—*"All things were made by Him."* It is the declaration of His full creatorial glory. He was the agent through whom the universe was brought into existence (Col. 1:16).

Verse 4.—*"In him was life."* He is the source of all life, both natural and spiritual, and as coming into the world *"the life was the light of men,"* for in Him we see all that man ought to be for God.

Verse 10.—*"The world knew him not."* Born in the world that He had created, He was a stranger to those who owed their very existence to His power.

Verse 11.—*"He came unto his own."* The expression *"his own"* here is neuter. It refers to the scene into which He came. He came into His own world, His own land (Immanuel's land, Isa. 8:8), and His own Temple, where everything portrayed His glory (Psa. 29:9, margin). *"His own received him not."* The second *"his own"* is personal and refers to His rejection by His own covenant people, Israel.

Verse 12.—*"As many as received him."* To receive Him is to trust Him — to accept Him as Saviour. All who do this have *"power,"* or authority, in the sense of rightful title, to take their place as *"sons,"* or children of God, because they believe in His name.

Verse 13.—*"Born, not of blood,"* that is, not by natural birth; *"nor of the will of the flesh,"* that is, not by self-effort; *"nor of the will of man,"* that is, not through anything that any other man can do for us; *"but of God."* New birth is brought about by the divine power when we believe the Gospel (1 Pet. 1:23-25).

Verse 14.—*"The Word was made flesh . . . (and we beheld his glory)."* Literally it should read "became flesh." Strictly speaking, the Word was not made anything. He voluntarily assumed humanity. This humanity was the earthly tabernacle in which the eternal Word dwelt, just as the glory of God was in the tabernacle in the wilderness of old. This glory of His Sonship was manifested in His wondrous ways of grace and truth.

1 John 4:9.—*"God sent his only begotten Son into the world."* Christ Jesus is the Father's gift to needy men, dead in their sins (Eph. 2:1), that through Him *"we might live."* There is no spiritual life apart from faith in Him (1 John 5:12).

Verse 10.—*"God . . . sent his Son to be the propitiation for our sins."* It was for this very purpose the Father gave Him — that He might settle for our sins. Propitiation is by substitution. As taking our place He made satisfaction for our sins.

Verse 11.—*"If God so loved us."* The measure of the love of God is the sacrifice of Calvary. In view of this, we who believe *"ought also to love one another."* As debtors to such matchless grace ourselves, our hearts ought to go out to all mankind in unselfish love that would lead us to devote ourselves to the welfare of others.

Lesson Calendar

The complete list of International Uniform Lessons for the year may be had from The Sunday School Times Company, 325 North Thirteenth Street, Philadelphia, at 10 cents a copy, or $1 a dozen.

Fourth Quarter

12. December 21.—The Coming of God's Son (Christmas Lesson). Isaiah 9:6, 7; John 1:1-18; 1 John 4:9-14
13. December 28.—The Christian's Hope. Matthew 25:31-46; John 14:1-6; 2 Corinthians 5:1-10; 2 Timothy 4:6-8; 1 Peter 1:3-9; Revelation 22:1-5

First Quarter, 1942

1. January 4.—The Synoptic Gospels: Matthew, Mark, Luke. Matthew 1:1, 17; Mark 1:1, 14, 15; Luke 1:1-4; Acts 1:1-5
2. January 11.—The Infancy and Boyhood of Jesus. Matthew 1, 2; Luke 1, 2
3. January 18.—John the Baptist and Jesus. Matthew 3:1-17; Mark 1:1-11; Luke 3:1-22
4. January 25.—The Temptation of Jesus. Matthew 4:1-11; Mark 1:12, 13; Luke 4:1-13
5. February 1.—Jesus Calls Four Disciples. Matthew 4:18-22; Mark 1:16-20; Luke 5:1-11
6. February 8.—A Busy Sabbath in Capernaum .....Mark 1:21-34; Luke 4:31-41
7. February 15.—The Healing Ministry of Jesus .....Mark 1:35 to 3:12; Luke 4:42-44; 5:12-39

The Heart of the Lesson

The supreme gift of God to mankind is that of His blessed Son, who was with Him before all worlds, but who came into this scene in obedience to the Father's will and became man (without ceasing to be God) in order that He might effect our redemption. Let us never think of the death of Christ as though it was that which enabled God to act in love toward sinners. It was because of the love in His heart that He sent His Son in order that dead souls might have life through His name, and lost sinners might have their guilt put away through His propitiatory work. At the Christmas season we need afresh to present to men the Gift of all gifts, the Lord Jesus Christ, through whom alone they may have eternal life and peace with God.

A Lesson Outline

GOD'S SUPREME GIFT

The promised Saviour (Isa. 9:6)
His complete program (Isa. 9:7)
His eternal nature (John 1:1)
His unchanging character (John 1:2)
His creatorial power (John 1:3)
His life-giving energy (John 1:4; 1 John 4:9)
His propitiatory work (1 John 4:10)

MEN'S ATTITUDE TOWARD HIM

Unrecognized by His creatures (John 1:10)
Rejected by the mass (John 1:11)
Received by the few (John 1:12)

Applications and Summaries

If men had responded to the angels' message and received the Prince of Peace when He came to earth, how different might human history have been!

Because men knew not the time of their visitation and rejected Christ, the gift of God, they have had to suffer all the woes that have fallen upon the nations throughout the centuries.

The individual who reverses the world's judgment and receives the Saviour as God's gift finds in Him a peace to which the world is a stranger. Have we trusted Him for ourselves?

It is impossible to set a value in human terms upon the gift of God, for Christ is the Infinite One. To refuse to trust Him is therefore the greatest sin of which man is capable.

As we give gifts to our friends at this glad season, let us be certain that we have accepted the gift of God, which is eternal life through Christ our Lord.

God the Father thinks so much of the work of His Son that He will save all who receive Him, but if we spurn Him and refuse to yield our hearts to Him, we cannot hope for mercy or deliverance in the hour of judgment.

CHICAGO.

Questions for Teacher and Class

The method of providing these questions is an unusual one, and accounts for their variety, stimulus, and searching character. They are written by three members of The Sunday School Times staff,—Dr. Ironside, Mrs. Low, and Mrs. Borchardt. Have you tried assigning some of the questions to different members of your class, letting them see whether they can discover the answers as given on a later page of this issue?

WHAT is the difference between the child born and the Son given, as mentioned in Isaiah 9:6?

2. What is the real meaning of the name "Wonderful"?

3. When will Christ sit on the throne of David, and where is He sitting now?

4. Where was the Lord Jesus before He "was made flesh"?

5. What were His works before He came to be our Saviour?

6. Is it enough to teach just the story of the Lord Jesus being born in Bethlehem?

7. What aspect of Christ's relationship to us is most emphasized?

8. From what does Christ save us? Why?

9. What two aspects are given of the salvation wrought for us by Christ?

10. Is it necessary for the Christian to accept the doctrine of the Virgin Birth?

Answers to the Questions

The answers to the lesson questions are given on page 1003 of this issue.

The Busy Men's Corner

By William H. Ridgway

One Explanation.—*Unto us a child is born, . . . his name shall be called . . . The Prince of Peace* (Isa. 9:6). In the art of photography we have the common breed of cameras, Kodaks and such, from Brownies to Jumbos. There are "candid" cameras, slow-motion cameras, airplane mapping cameras, and telescopic cameras. These latter take pictures of things that are far away. Here we have God's prophet, whose vision through the power of the Spirit, was telescopic enough to pierce the centuries and picture for his people God's Son as He would be when He came.

I am writing this note in the spring of 1940. Germany has invaded Denmark and Norway. Austria, Czechoslovakia, and Poland have already been taken, and Holland and Belgium seem to be next. Then France. Japan has been overrunning China.

The whole world across the seas faces hunger and starvation, and those who know how are praying for peace. "Come quickly, Lord Jesus!" is the cry.

If you want to read a fine thing on this subject get Mr. William Jennings Bryan's "Prince of Peace." I am telling my Iron Rosers Sunday mornings, in our prayer period, that if any one should make supplication with thanksgiving it is this favored land of America.

Life and Light.—*In him was life; and the life was the light of men* (John 1:4). There are a number of indefinable things in this world, such as electricity, gravitation, radio, light, love, life. Oh, yes, also the Christian gentleman.

Men have written books in an attempt to define life. The best definition I know is this: "Life is the sum total of the functions that resist death." The Lord Jesus would seem to answer somewhat to this definition.

Someone has said that anyone can know God if not called upon to define Him. Not only did the Lord Jesus resist death, but He conquered death.

Until a man becomes a Christian he does not really have life. He does not live, he just exists. A Coatesville boilermaker, in giving his testimony in a religious meeting one night, said, "Before I became a Christian I was nothing but a suit of clothes." He could have added, "Plus a suit of overalls." Because after he became an active Christian he became "alive" and was a light in the noisy boiler works.

Mel Trotter was just one of Chicago's hundreds of barbers, just a razor stropper and a face scraper. But when the late Harry Moore of the old Pacific Garden Mission got hold of him and led him to Christ he became one of the greatest of all the Rescue Mission workers, with a national fame for his great work of lifting fallen men into the Kingdom of Heaven.

Mel Trotter is the fellow who made the famous reply to the sneering atheist's "How do you know you are converted?"

"Why, bless your dear heart, my man, I was right there when it happened!" was Mel's reply, with that fetching smile of his.

Billy Sunday was only a baseball player, somewhat careless in his habits. He got into the Pacific Garden Mission and found his Saviour. Everyone knows what great work Billy Sunday has done in evangelism.

This whole page could be filled with those who illustrate this text. Men and women in whom are the life and the light of the Lord Jesus.

COATESVILLE, PA.

For Primary Teachers

By Ethel S. Low

THIS is probably the most tragic Christmas this poor, sin-cursed world has ever seen. Christmas is so outstandingly the day children love, and today millions of children in Europe will have no Christmas—children to whom Christmas meant carol singing and abounding joy. Today they are homeless, cold, and hungry. My heart breaks over the suffering children of the world.

But there is another side to this. God knows and sees all the suffering that sin has brought on the world, and God loves all men, and still wants to save them. Some day He will end all this misery and suffering, and He has given us the blessed hope that the Lord Jesus Christ is coming back again. It may be that this will be the last Christmas for Christians, that the Lord Jesus Christ whose birthday, whose first coming, we celebrate at Christmas will, even before the year rolls around again, have called out His own and caught them up to be forever with Him. God grant it!

As you tell the Christmas story today, couple with it that blessed promise that Jesus is coming again, not as the Babe in Bethlehem, but in power and great glory, King of kings and Lord of lords, to rule the world with a rod of iron, an absolute Dictator, the only One who has the right to be a dictator.

Make this a Christmas of giving to others. In this day of high wages, wild spending on every side, America is sadly forgetting God. Take a special missionary offering for a special object in which the children will be interested.

I wish America might take the attitude that Canada has in regard to missionary giving. Canada is in the war, yet the Governor-General has made the definite statement in a letter to the pastor of the People's Church of Toronto, that the missionary giving of the people must be kept up, because it is of vital importance. Out of hardship and heavy taxes, Canadians are giving. Keep missionary giving before the children, and through them call it to the minds of the parents.

Above all, emphasize the fact that Jesus Christ is God's Son. Tell the children how He lived in glory in Heaven, but because God so loved the world, Christ laid aside His glory and came to earth to be born in a manger, and be poor and despised, and then to die on the cross for our sins, and to be raised again and go back to Heaven, from whence He will come again.

Many children and many grown people, too, never realize that Christ is God, that He existed from all eternity. They think He came into existence at Bethlehem. I am amazed at this. One woman said to me, "That explains why He could be God's Son; He always was God's Son." Make it plain to the children.

A very practical Christmas project is to find a family who are in need, and tell the children about them in advance, so they can bring little gifts for them. Have a basket decked in the Christmas colors, and let them march around and drop in their gifts. They love to do this, and it teaches them giving.

"The Father sent the Son to be the Saviour of the world" (1 John 4:14).

MODESTO, CALIF.

Please pray for the staff of The Sunday School Times and Christian Youth, in all departments; for the writers of lesson articles, and other contributors; and for God's blessing upon the contents of the two papers.

The Illustration Round Table

ALL readers are invited to send illustrations for this department; one dollar is paid for each illustration accepted, and two dollars for the best one each week. But readers are urged not to send anything without first securing and reading carefully a leaflet explaining the conditions of this department. The full list of lessons for the year, with this leaflet, will be sent for ten cents in stamps. Failure to note the conditions means that good illustrations are constantly having to be rejected by the editors, which might otherwise be available.

Illustrations must reach The Sunday School Times three full months in advance of the date of the lesson.

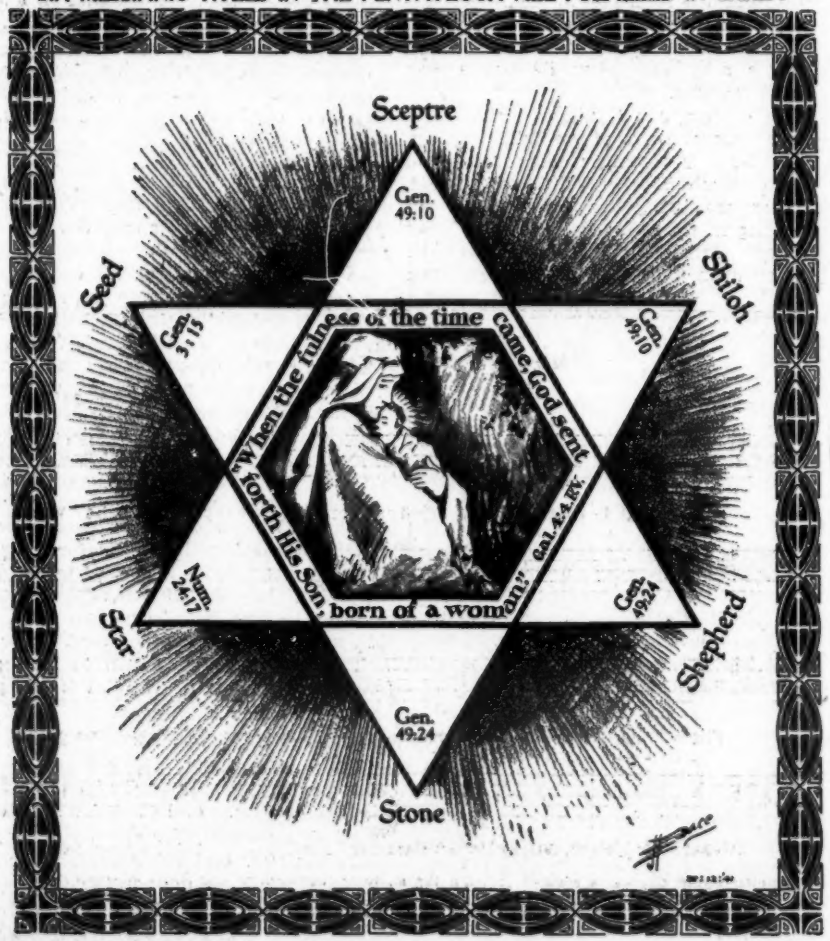
Preference will be given to illustrations on that portion of the lesson text indicated in the lesson list after the word "Print."

In view of the large number of illustrations submitted on each lesson, readers are asked to limit to six the total for any one lesson.

Believing Is Seeing.—*Of the increase of his government and peace there shall be no end, upon the throne of David* (Isa. 9:7). There is a good story told to the effect that a Jew, being in the company of a Christian, took up a New Testament and opened it to Luke 1:32, 33: "The Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever." Turning to his Christian friend the Jew asked, "How do you understand that Scripture?" The Christian answered, "Oh, it's figurative language, descriptive of Christ's spiritual reign over the church." "Then you do not take it literally?" asked the Jew. "Certainly not," replied the Christian. The Jew made this further remark, "Then why should you expect me to take literally what precedes, where the Scriptures say that this son of David shall be born of a virgin? Do you believe that literally?" "Surely," answered the Christian. The Jew continued, "Why do you accept verse 31 as literal, but explain verses 32 and 33 as figurative?" "Because," answered the Christian, "verse 31 has become a fact—Jesus was so born. It was indisputable evidence." "Ah," said the Jew, "I see! You believe the Scriptures when you see them fulfilled. I believe them because they are the Word of God." Who was right in principle?—*From the King's Business. Sent by Howard M. Green, Newfane, N. Y.*

Pigmy Unbelief.—*All things were made by him; and without him was not any thing made that was made* (John 1:3).

SIX MESSIANIC TITLES IN THE PENTATEUCH ALL FULFILLED IN CHRIST



You cannot put one little star in motion,
You cannot shape one single forest leaf,
Nor fling a mountain up, nor sink an ocean,
Presumptuous pigmy, large with unbelief!
You cannot bring one dawn of regal splendor,
Nor bid the day to shadowy twilight fall,
Nor send the pale moon forth with radiance tender.
And dare you doubt the One who does it all?

—*From Serving and Waiting. Sent by Emily McFarland, Newark, Ohio.*

Room for Everything but Christ.—*He came unto his own, and his own received him not* (v. 11). An old friend of mine from the country was telling me about his first visit to New York City. He said: "I went in the evening to the home of some near relatives. I hadn't told them I was coming, but I knew they would be glad to see me, and I assumed that they would be glad to put me up for the night. I had never seen an 'apartment' before. Out our way every family has two or three guest chambers. When I found that such wasn't the case with my friends, I realized that I should have to be put up elsewhere." Christ finds some lives like that—so occupied, crowded, overflowing, full!

Room for pleasure, room for business,
But for Christ the crucified,
Not a place where He may enter
In the heart for which He died.

—*From Adult Class Quarterly. Sent by Mrs. S. Otis Roe, Lynn, Mass.*

Uncomfortable Consistency.—*As many as received him, to them gave he power to become the sons of God* (v. 12). Dean Hole used to tell of a North Country clergyman's rebuke of certain of his parishioners who rarely if ever attended church, thinking they made up for it by the regular attendance of their wives. He related how one of these husbands came to the gates of Paradise, and St. Peter, who stood there with the keys, rather roughly inquired, "Who are you?" "Oh, St. Peter, I'm Mr. Smith, from Newcastle-on-Tyne." "I don't know you." "Oh, if you please, St. Peter, I'm the husband of Mrs. Smith, who went regularly to church, and taught in the Sunday school, and was kind to the poor." "Why did you not do likewise?" "Oh, St. Peter, I was in business all the week, and very tired on Sunday, and I thought if Mrs. Smith went to church regularly it would do for both of us." "Your wife," said St. Peter, "was a true, faithful Christian. She came to these gates three years ago, and she has gone in—for both of you!" —*From the King's Business. Sent by Howard M. Green, Newfane, N. Y.*

Satisfied Not to Understand It All.—*And the Word was made flesh, and dwelt among us* (v. 14a). There is much about the coming of the Child-King that we do not understand. Set a pail of clear water out-of-doors at midday. Look into it and you will behold, buried there, a small ball of fire. What is this ball

of fire? Why, the sun, of course. Do you understand how the great, round ball suspended in the heavens can become so small? No, we do not understand; neither can we understand how the great Godhead could remain in Heaven and yet become a little child, and live here on earth. Daniel Webster said, "If I might comprehend Jesus Christ, I could not believe on Him. He would be no greater than myself. Such is my consciousness of sin and inability that I must have a superhuman Saviour." Truly is God ever with us since He came to earth as a little child, thus bringing God near to us; and went to the cross as a Man of Sorrows,—our Saviour,—thus lifting us up to God.—*From the Teacher. Sent by Mrs. S. J. Beeker, Newport, Ky.*

God's Heart Callings.—*Herein is love, not that we loved God, but that he loved us* (1 John 4:10). From the island of Ambrym we hear of a beautiful word, the native word for love. Literally translated it means: "The heart keeps calling, calling for me"; and "love of God" in the native Ambrym language is, "the heart callings of God."—*From a report of the British and Foreign Bible Society. Sent by L. G. James, Toronto, Ont. Prize illustration.*

The Threefold Certainty of Salvation.—*The Father sent the Son to be the Saviour of the world* (Golden Text). The Rev. John Brown of Hadington, in his last illness, having heard the bells ringing for the King's birthday, said, "Oh, blessed be God! however worthy our Sovereign be, we have a better King's Birthday to celebrate. . . . Oh, a Saviour, the Son of God, our Saviour! Christ our Lord! Oh, His kindness, His kindness! A Saviour to sinners—to me!" It was well observed by a minister, preaching on 1 Timothy 1:15, that: "The *compassion* of Christ *inclines* Him to save sinners; the *power* of Christ *enables* Him to save sinners; and the *promise* of Christ *binds* Him to save sinners."—*From "Anecdotes on the New Testament," by John Whitecross. This old book is dated October 1838. Sent by C. Leslie Smith, Forrestville, N. Y.*

For Junior Teachers

By Ruth E. Dow

IF THE "wheel" was not opened last Sunday, it may be opened today. The story of "The Christmas Slippers," by Amelia O. Stott, in THE SUNDAY SCHOOL TIMES, December 7, 1940, makes an effective introduction for the lesson and for the dedication of the contents of the "wheel." The foreign teacher's story may be expanded to give a fuller account of the first Christmas.

It is said that many years ago when a baby was born to Napoleon, emperor of France, cannon were to be fired to announce the birth to the people. If the cannon went off twenty-one times, his subjects would know that the baby was a princess—a girl—but if the baby was a boy—a prince to be heir to his father's throne—the guns would be fired one hundred times. At the first report all Paris was excited—a royal baby was born! Everybody stopped to count the reports, twenty, twenty-one, a pause—which would it be?—twenty-two doubly loud—it was a boy, the king to be! But shortly afterward the Emperor Napoleon was a prisoner on a lonely island, and the royal son died an early death.

How did God announce the birth of His baby Son to the world? Probably the children will mention the angels and the star. Possibly they will mention, too, the Old Testament prophets and John the Baptist.

Over seven hundred years before the "little Lord Jesus" lay on the hay in the cow's crib in Bethlehem, Isaiah announced some wonderful news about this Baby. Read Isaiah 9:6, 7 to the class and explain it. What strange words about a baby! Did He become a king and sit on David's throne? No, most of His people did not want Him for their king. John wrote, "He was in the world, and the world was made by him, and the world knew him not" (1:10, 11). They wouldn't have Him in the inn when He was a baby, and when He was a man they crucified Him.

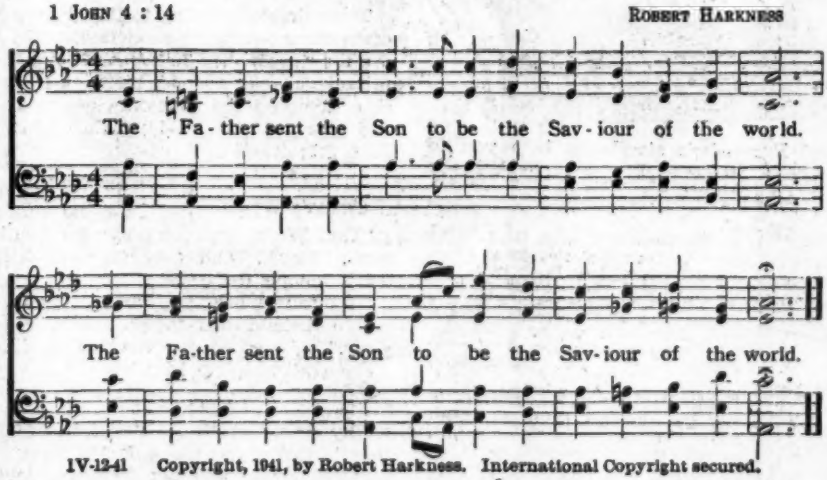
How, then, could Isaiah's words come true? Other parts of the Bible explain. The Lord is coming to earth a second time. While He was still here, He said, "Then shall they see the Son of man coming in a cloud with power and great glory" (Luke 21:27), and, "Then shall he sit upon the throne of his glory: and before him shall be gathered all nations" (Matt. 25:31, 32). When He went up into Heaven after His resurrection, "a cloud received him out of their sight. And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:9-11). The Lord revealed to Paul other details of His second coming: "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thess. 4:16, 17).

But the Lord not only comes to the world, He comes to each of us. The angel told the shepherds: "I bring *you* good tidings of great joy. . . . For unto *you* is born this day in the city of David a Saviour, which is Christ the Lord" (Luke 2:10, 11). And he also said that this joy was for *"all people."* In Revelation 3:20, what door is meant? Is it the door of your heart? On that first Christmas the shepherds believed and received Him. The wise men received Him, too. Have you? "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:12). Will you invite Him in now? Let us sing, "Into my heart, Lord Jesus" (or the last stanza of "O Little Town of Bethlehem").

FRANKFORT, MAINE.

The Golden Text in Song

1 JOHN 4 : 14 ROBERT HARKNESS



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My Class of Girls

By Beatrice E. Borchardt

How the Lesson is Taught This Week

Goal.—In every detail of the Christmas season give honor to Christ.

Activities.—As a project, let the girls meet before Christmas to make gay little ribbon-trimmed towel, washcloth, and handkerchief dolls, or dress real dolls for girls in a missionary home. Paste colored pictures from small Sunday school cards on heavy paper to be used as name cards.

During Christmas vacation gather young neighbors for a story hour.

Memory Verse.—"Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke 2:10, 11).

God's Gift

GOD'S Gift was not based upon better jobs, houses, clothing, or material accessories. It was not even "a better way of life," although this was included. His Gift was the very Source of Life, our Saviour.

Last week we spoke of "balancing budgets" for the glory of God. This can be done only as we balance our lives by the "Word" of God (John 1:14). Measuring yourself by yourself is sure to "get you down" (2 Cor. 10:12). Measuring yourself by an ever-increasing knowledge of the Son of God gives balance to your life (Eph. 4:13).

Why was Christ born in the flesh? Notice the highlights in Isaiah 9:6, 7. "A child is born . . . there shall be no end . . . the Lord . . . will perform this." The Life which God sent to Bethlehem was eternal, and absolutely certain.

Who was His Child and Son? In what respects was He unique?

Wonderful (1 Tim. 3:16).
Counsellor (Rom. 11:33, 34).
Great and Mighty God (Titus 2:13).
Everlasting Father (John 14:9).
Our Peace (Eph. 2:14).

Two miracles relating to Christmas are often discussed and misunderstood. These are the miracle of Christ's birth and the miracle of our second birth. Let the class compare the following points and add others (John 1:1-14; 2 Cor. 5:21; 1 John 3:2; 4:9-11).

Christ's Birth	Our Second Birth
"The Word was made flesh, and dwelt among us."	"That we might be made the righteousness of God in him."
"In him was life."	"Sent . . . that we might live."
"We beheld his glory."	"We shall be like him."

Christmas Gifts

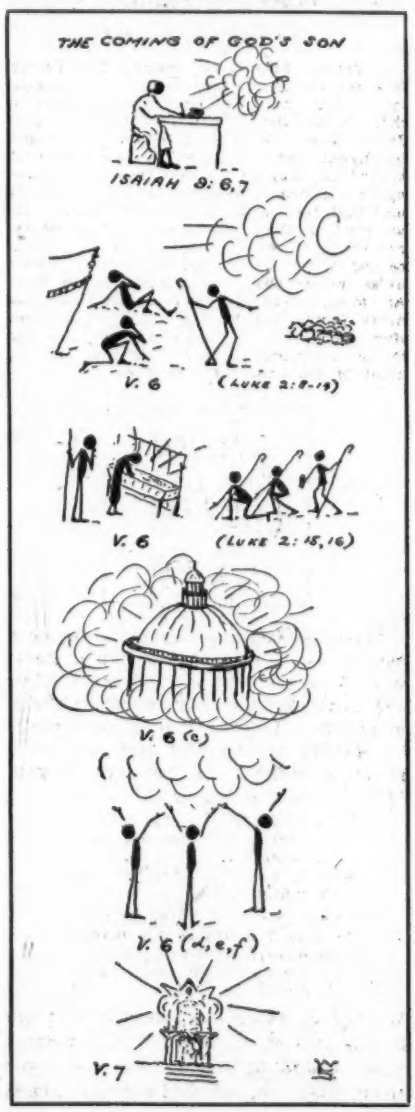
Why do we celebrate Christmas? On your birthday you like folks to remember and honor you because they love you. You would hardly feel honored if a friend who was giving a party in celebration of your birthday did not invite you. Do we not often treat Christ thus? What place will He have in our celebrations this year?

The Macedonians of our last lesson loved Christ so dearly that they first gave themselves to Him. Consequently the tangible gifts that they gave to friends and to the church were genuine expressions of Christ-touched lives. Lowell said, you remember, "The gift without the giver is bare."

Name some definitely Christ-honoring and friend-honoring Christmas gifts. Name opportunities for service that would honor Him as well as those we love on earth. Which of these could your class undertake? Which can you

Little Jetts Teach the Lesson

By Wade C. Smith
Author of "The Little Jetts Telling Bible Stories"



do as an individual? In our giving this year, let us show thoughtfulness and love.

Daily Devotionals: At various times, in the Old and New Testaments, the Lord appeared to folks on earth. Why did He come?

1. To see what man was doing (Gen. 11:5-9).
2. To give man His commandments for righteous living (Exod. 19:20-25).
3. To remind self-seeking people of His divine presence (Num. 12:5-8).
4. "Not to judge the world, but to save the world" (John 12:47).
5. To perform God's will (John 6:38).
6. To replace empty human life with abundant Life (John 10:10).
7. To "bear witness unto the truth" (John 8:32; 18:37; 1 John 5:6).

Anticipate the joy of John 14:2.

ALPAUGH, CALIF.

From the Platform

By Philip E. Howard

A Prayer Before the Lesson.—Our Father, how we do thank Thee today that Thou art love! Thy love has been bestowed upon us through the gift of Thy dear Son, our Lord Jesus Christ. Through Him we have access to Thyself, and in Him is Thy love manifested toward us. May we not have resentment stored up in our hearts when we commemorate the love that gave us the Lord Jesus Christ. May we think of the needs of others, of their expectations of us, and may we not be so concerned about the attitude of others toward us as we are about our attitude toward them. As toward our Heavenly Father, may we never forget that it was not that we loved Him, but that He loved us, and sent His Son to be the propitiation for our sins. In the name of the Lord Jesus we pray.

TO MAN
GOD'S GREATEST GIFT
HIS SON

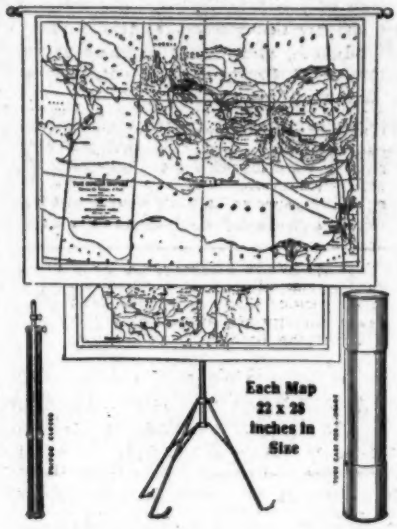
After the Lesson.—Can you imagine a person who has an unloving heart toward others, and is hard and selfish, and at the same time says that he really loves God? Love is an outgoing, unselfish quality of character and life, not a grasping, selfish thing that seeks to gain rather than to give.

Love said, "That I may live
'Tis meet that I should give,—
Not seek to gain."
And so Love grew, till giving
Cost him pain.

"To gain will cure the smart!
To give but drains the heart;
Henceforth," Love cried,
"I scorn this mode of living!"
And so Love died.

Who of us would ever want love to die in our hearts? Does not this Christmas time remind us, if we have the right spirit about it, of God's love toward

Teach Through the Eye With Maps



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man? What shall we give to a friend at Christmas? Well, the heart of every true gift is a loving spirit, not an exchange of presents, but the outgoing of true friendship toward another. May that be so in your life and mine as we remember God's marvelous goodness to us. Let us pray.

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How the Lesson is Taught This Week

Beginning: His Shoulder.

Discussion: What are some of the very difficult things — sometimes impossible things — a fellow is challenged to do, to bear, to endure? Where do the limitations of human strength, skill, or wisdom pinch the hardest?

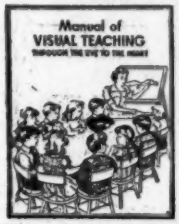
Objective: Lay it on His shoulder.

SAY, fellows, for your Christmas thought I am offering you nothing less than the shoulder of the Lord Jesus Christ, and would refer you to the Word of Prophecy, which tells us that "the government shall be upon his shoulder" (Isa. 9:6). You will always find (as I have told you before) that the common nouns of Scripture, especially when used to illustrate the truth about Jesus Christ, are chosen with infinite care and precision, and are deeply significant. Sometimes they are startling in their wonderful adaptation. Why did the prophet speak of the shoulder of Jesus Christ — this wonderful One whose birthday we celebrate today? Have you noticed that you can carry a heavy burden on your shoulder better than any other way? A man can carry a sack of corn or a heavy beam for the longest distance upon his shoulder. The physical reason for this is that the shoulder provides a place for the burden to rest, without strain upon hands or arms, and the shoulder is the nearest possible resting place to the supporting spine, unless, of course, one carries the burden on the head which would involve the extra difficulty of balancing. The natives of some countries carry heavy loads on their heads because in this way the weight is most equally distributed upon all the muscles, but they acquire skill in balancing only by long practice.

"The government shall be upon his shoulder" — the government of His Kingdom and all that relates to it. And the gracious thought for you, fellows, is that you, as a child of God and a joint heir with Jesus Christ, are a part of God's great plan. Therefore, whatever concerns you concerns Him. Your problem is His problem. Your welfare — success, if you want to call it that — is His aim for you. Not only is the government of God's affairs upon His shoulder, but also the infinitely wise direction of your personal affairs is on that same broad, unshakable shoulder — if you will let Him carry it there.

Have you any plans for 1942 and the years to follow? Are you in some confusion about them? In any event, here is your wonderful Counselor who, if you let Him, will take over the whole matter and work it out. I was recently entertained in a beautiful little home — convenient, comfortable, cozy, adequate; just the kind of home I would like to

For the International Sunday School Lessons



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have. My host planned and built it himself with his own hands. I said to him: "I wish you could build me a home like this," and he answered at once that he would be delighted to make the plans and come to Florida and build it for me! Of course I could not allow him to do that; but I am reminded that I can lay my life plan upon the shoulder of my wonderful Lord, and He will not only work it out but will also be the Builder.

Fellows, this is a big Christmas thought, and I have only gotten started with it when the limitations of space call a halt. But you take hold of it and follow through with every phase of your personal interest. Let Him be the Governor. Perhaps you, like myself, have thought of His governorship in a kind of general way. It becomes an entirely different and more glorious fact when we realize we can turn over our personal concerns to Almighty God for His wise administration.

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The Young People's Prayer Meeting

By John W. Lane, Jr.

December 28. The Gift of a New Year. Phil. 3:13-16.

Sunday, December 21

"There Is Room in My Heart for Thee" (Luke 2:1-19; Eph. 3:17)

Mon.—Prediction of His blessings (Psa. 72: 1-7).

Tues.—Mission of God's Servant (Isa. 42: 1-7).

Wed.—Prophecy of coming fulfilled (Matt. 4:13-17).

Thurs.—Reception and lamentation (Luke 19:35-44).

Fri.—Entrance into heart and home (Acts 16:25-34).

Sat.—Christ creates newness of nature (2 Cor. 5:16, 17).

THOMAS R. MATTHEWS' well-known hymn, "Thou Didst Leave Thy Throne," is suggested as the basis of our young people's meeting for this week. One way to use the hymn is to have it sung, verse by verse, as a solo, all joining in on the choruses. After each verse pause long enough to read or have read the following Scriptures:

After verse 1.—John 1:1-3; Philippians 2:6; John 1:11; Luke 2:7.

After verse 2.—Luke 2:13, 14; Philippians 2:7, 8.

After verse 3.—Matthew 8:20.

After verse 4.—Luke 4:17-19, 28, 29; Matthew 27:27-31; Luke 23:35-37.

After verse 5.—Philippians 2:9-11; Revelation 5:8-10; Matthew 10:32; Luke 9:26.

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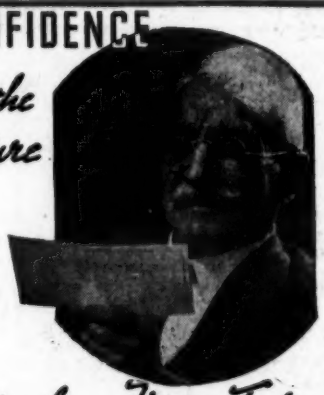

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The great message of this Christmas season, as so ably presented in Mr. Matthews' hymn, is of course the claim that Christ has upon our hearts and lives. It may be presented from six viewpoints, each being taken by a different member of your group, or the presentations may all be made by one.

1. The *reasonableness* of Christ's claim. Paul speaks of the yielding of our lives to Christ as a "reasonable service," based upon the "mercies of God" (Rom. 12:1, 2). John reminds us that, since God so loved us that He sent His Son to be the propitiation for our sins, "we ought also to love one another" (1 John 4:10, 11). The Lord Jesus gave up the glory that He had with the Father in order to come in humiliation and to suffer and die for us. We were already His by right of creation, and we are doubly His by right of purchase (1 Cor. 6:19, 20). Surely His claim on our hearts is a reasonable one.

2. The *invitation* of Christ's claim. He does not compel anyone to belong to Him. The marvel of it is that He knocks, and waits for us to open our hearts. "Behold, I stand at the door, and knock," He says to us. "If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Rev. 3:20).

3. The *necessity* of Christ's claim. The whole human race is in a desperate extremity. Apart from Christ it is "dead in trespasses and sins" (Eph. 2:1). "All have sinned, and come short of the glory of God" (Rom. 3:23), "there is none righteous, no, not one" (Rom. 3:10); and the penalty "of sin is death" (Rom. 6:23). It is not repair or renovation that is needed, it is transformation. And it is just this that Christ offers when He presents His claim to our hearts, for He says, "If any man be in Christ, he is a new creature [creation]: old things are passed away; behold, all things are become new" (2 Cor. 5:16, 17).

4. The *purpose* of Christ's claim. Not only does Christ's claim upon our hearts offer us a new birth, but it offers us a new life, moment by moment. It is His purpose to "dwell in your hearts by faith" (Eph. 3:17) so that we may be rooted and grounded in Him and may know the unknowable (Eph. 3:19), and be filled with all the fullness of God. His purpose in our hearts is to give us the abundant life.

5. The *result* of Christ's claim. When He lives in our hearts and we live in Him, our lives will be fruitful (John 15:4, 7, 11); they will be rich in answered prayer; and they will be full of joy. His claim upon us does not impoverish, it enriches and blesses beyond anything we can do for ourselves.

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6. The *promise* of Christ's claim. Whether we like it or not, and whether we believe it or not, the day is coming when we shall stand before God and every word and deed will be known. So terrible will that day be for those who have refused and rejected the Lord Jesus that they will cry out to the mountains and the rocks to fall upon them to hide them from His face. But Christ's claim upon our hearts, if acknowledged and accepted today, assures us that, when we see Him and when we stand before His Father, it will not be a time of suffering and rejection. We have His promise, "Whosoever therefore shall confess me before men, him will I confess also before my Father" (Matt. 10:32).

Let us not close this meeting without giving an opportunity for any who have been shutting out the Lord Jesus from their lives, either because of self or sin or indifference or delay, to open wide the door and say in truth at this Christmas time,

O come to my heart, Lord Jesus;
There is room in my heart for Thee.

PHILADELPHIA.

This Week's Questions Answered

(The questions are on page 995)

1. The child born refers to Jesus as the child of Mary, and the Son given to His eternal sonship.

2. The name "Wonderful" means secret or incomprehensible, because the mystery of the incarnation is beyond our understanding.

3. Christ sits now at the right hand of the throne of God the Father (Matt. 22:44; Heb. 1:3). He will take the throne of David when He returns to earth.

4. Before the Lord Jesus was "made flesh" he was with God (John 1:1; 17:5).

5. He created and controlled the worlds. He planned redemption (1 Pet. 1:20).

6. No. Emphasis must be laid on the fact that Jesus is the Christ, God the Son, preexistent from all eternity.

7. Christ is our Saviour (Matt. 1:21; Mark 10:45; Luke 2:10, 11; John 20:31; 1 Tim. 1:15).

8. He saves us from that which separates us from God, — sin; and from eternal punishment; and He saves because He loves (1 John 4:10).

9. Propitiation through His work on the cross and life through new birth.

10. Yes, as soon as he is able to understand it. His salvation hinges on this doctrine. If Christ was not virgin-born, then He was but a man, and His death could not have saved any man.

A Student Conference on Foreign Missions

THE Fourth Annual Convention of the Student Foreign Missions Fellowship will be held December 28-31 in the National Bible Institute, 340 West 55th St., New York City. Services on Sunday afternoon, December 28, and on Monday and Tuesday evenings, December 29 and 30, will be held in Calvary Baptist

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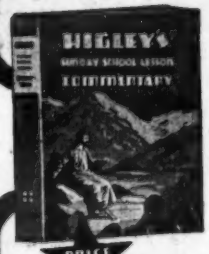
The purpose of this growing student organization is to promote the interests of foreign missions among students in colleges, universities, and Bible institutes, on a thoroughly Scriptural basis. The aim of the convention is not only to transact business, but also to deepen the spiritual life of the students, to present again the great needs of the many mission fields of the world, and to give God an opportunity to speak to the hearts of students and call out volunteers for His service in foreign lands.

Those who would like further information about the organization or the convention may write to the General Secretary, W. Neill Hawkins, 506 Commonwealth Building, 1201 Chestnut St., Philadelphia.



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Children at Home

An Indian Boy's Happy Christmas

By Sarah E. Loucks

"They shall call his name Emmanuel, . . . God with us."—Matthew 1:23.

AWAY over in India it was Christmas week. But in Rustin Ali's heart there was no Christmas joy. No, indeed. His mother had just died; his father, Hassan Ali, a Mohammedan, had lost his job; lately a strange spot had appeared on his wrist which would not go away; and saddest of all, no one had ever told him about Jesus, the Giver of glad Christmas time. Ah, me, what an unhappy beginning for a Christmas story!

Soon after finding that strange sore, Hassan took his son to see an Indian doctor. "Why," said he, "this boy has leprosy, and should have treatments at once."

"I am a poor man. I have no work. How can I pay for treatments?" cried the father. But no one listened, so, heavy-hearted, he turned homeward with Rustin.

All that night he lay awake trying to think how he could get those treatments for his son. There was a place, a Leper Colony, where lepers were cared for free of charge. "But," he groaned, "that settlement is run by Christians, wicked idolaters, worshipers of Jesus. I *couldn't* leave my son with those infidels."

At length, however, because he could think of no other way out of his trouble, and he loved his child even more than he hated those "infidels," he gave in.

Early in the morning, father and son set out for the Leper Colony. Bump, bump, bumpity-bump went the two big wooden wheels of the springless bullock cart. At each creakity, squeakity, bump the unhappy boy gave a quick, hiccupy kind of sob, for even he, a nine-year-old, knew that leprosy is a very dreadful disease.

It was late afternoon when they reached the end of their journey. At once Hassan Ali saw the superintendent, Doctor Goodman, and asked if he would take his boy in as a patient.

"We're pretty crowded," said the doctor, "but we'll find place to tuck him in somewhere."

When Hassan at length said good-by to his son and started to leave, the boy ran madly after him, but firm, loving arms held him back.

"Let me go! Let me go, you infidels!" he screamed, trying to pull away.

No one scolded the lonely, frightened child. Everyone tried to comfort him. But he kept sobbing and sobbing until he was so very tired he finally fell asleep. How they all wished he knew Jesus who can comfort hearts no matter how sad they may be.

Doctor Goodman who had a boy of his own was like a father to this little leper boy. He told him wonderful stories about a man named Jesus who used to go about doing good, healing the sick, raising the dead, forgiving sins, and so on. But the stories Rustin liked best were those telling how He loved and even cured lepers.

One day he interrupted the story and asked, "This Jesus said He was God, didn't He?"

"He did, and John 10:33 tells us that once the Jews were going to stone Him, 'because,' they said, 'Thou . . . makest thyself God.'"

"Mohammedans are like that, too. They say Jesus was just a good man, not God."

"I know they do."

"Well, if anyone said he was God and he wasn't, then he'd be telling a wicked lie."

"He certainly would."

"And he'd be a wicked man, wouldn't he?"

"Yes, a very wicked man."

"Well, if Jesus was a 'good man,' He wouldn't go around saying He was God, unless He was God. He is God, isn't He, Doctor?"

Doctor Goodman handed the boy his pocket Testament. "Read that," said he, pointing to John 1:1.

"In the beginning was the Word, and the Word was with God, and the Word was God," he read, and then looked up in surprise. "Why, it calls God, 'the Word.'"

"Now read verse fourteen," said the doctor.

"And the Word was made flesh, and dwelt among us." Rustin smiled happily. "That means Jesus, so Jesus is God!"

"Yes, He is, my lad. And you know how He loved us and gave Himself for us. Now wouldn't you like to make Him very happy at this, His birthday time?"

"Yes, I would. But how can I?"

"Believe Him, and trust Him to take away your sins just as those people in the Bible trusted Him to take away their diseases. Will you do that?"

"Yes, Doctor Goodman, I will."

"Then tell Him so, Rustin. Tell Jesus you want Him to be your Saviour, and you want to be His child."

Gladly Rustin prayed: "Thank You, Jesus God, for being my Saviour and letting me be Your child."

What a glad Christmas the morrow was for that leper boy! In the afternoon when his father came to see him, he could hardly believe that this bright, happy little fellow was his Rustin, who had always been such a cross, sulky lad.

"What has happened to you?" he asked.

"Oh, Father, Jesus has come into my heart, and everything is different now."

At that moment Doctor Goodman appeared. "I've some good news for you," said he. "As Rustin has started treat-

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ments in the early stages of the disease, and is still so young, we believe he can be cured of his leprosy."

Hassan Ali almost cried, he was so happy.

"Hassan," the doctor continued, "we need a night watchman. Would you like the job?"

"I would! I would! Oh, Allah be praised! Now I can be with my boy!" "Father," Rustin cried excitedly, "Father, now I can tell you those wonderful stories about Jesus, and how He used to cure lepers long ago, and is going to cure me, too." Then he snuggled close. "Aren't you glad, Father, that Jesus has given you work here, and that He is going to make me well?"

Then Hassan Ali replied, "I am, my son."

And this joyous ending of a story with a sad, sad beginning came about all because a little leper boy gave himself to Jesus as a Christmas present. If you have not given your heart to Jesus, would you not like to give it to Him as your Christmas gift, just as Rustin gave Him his? If you would, just tell Him so now. Will you?

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"Daily Light on the Daily Path"

(*Continued from page 988*)

Far East; they have both been blessed so greatly since then, as have other friends to whom they have given copies, that they wanted to know what human instruments had been used of God to bring together this remarkable work. From time to time they were told differing stories of its publication, and finally a letter went from the TIMES office to the British publishers, the famous Bible publishing house in London of Samuel Bagster and Sons, Ltd. (15 Paternoster Row, London). The following reply came from the Managing Director of the House, Robert Bagster:

"I have much pleasure in answering your letter about the compilers of 'Daily Light on the Daily Path.' This book was prepared entirely within our family, mostly by my father, Jonathan Bagster, his sister, and eldest daughter, while others of the younger ones (myself included) worked in a subordinate position.

"Few are able to appreciate the heart-searching care with which every text was selected, the days, nay weeks of changes, alterations, and improvements, until at last each page was passed on to the printer.

"It has been said that each page was prayed over. This is true enough, but far less than the fact that the portions were left for weeks to see if any further guidance came.

"So this book stands today quite unrivaled, with not one word altered since those devoted people put it forth to the world.

"It has often struck me as a wonderful thought that hundreds of thousands of Christians throughout the world, to its remotest corners, are each day reading the same page with its message of comfort and help."

"A later letter from Mr. Bagster contains the information that 'Daily Light' has been translated into twenty-three or more languages and dialects, from Iceland through Europe, Africa, India, to Japan.

"Those who have not found for themselves the blessings of a morning and evening reading of God's Word thus brought together, without comment, from the entire wealth of Scriptures, will find a rich experience ahead for them in the use of 'Daily Light.'"

One popular edition of "Daily Light," which is within the reach of all, is published by Grosset and Dunlap, 1107 Broadway, New York City, and may be had in a box for 50 cents. Several editions are now published by Harper and Brothers, New York City, and may be had in the following styles and at the following prices from the Times Book Service, 1721 Spring Garden Street, Philadelphia.

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The following numbers are boxed and have genuine leather bindings:

No. 1304 ..... $ 1.75
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No. 1306 Red under gold edges 2.25

The last three mentioned are in small type.

No. 1700 is a large type edition, and the 50 cent edition has fairly readable type, but only one reading for each day. All of the others have morning and evening readings.

As a matter of interest, and to promote prayer fellowship, A. D. Weir, Box 248, Corvallis, Oregon, Director of the Truth for Students Movement, has been collecting the names and addresses of those who read "Daily Light." He would be glad to hear from any readers who have found it a blessing.

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With the New Books

The Story of the Mennonites. By C. Henry Smith, Ph.D. (Mennonite Book Concern, Berne, Ind., $2.50.) The Mennonites derive their name from Menno Simons, who lived in the days of Martin Luther. Menno was once a Catholic priest who confessed that he knew a little Latin, less Greek, and no Scripture. Later, convicted about his association with Rome, he renounced the

Catholic Church and threw aside the robes of its priesthood. Thereafter he was a wanderer, without a home for his feeble wife and little children. "Those who dared give him shelter paid for their kindness with their lives."

This is a captivating story told in 800 pages—a rather complete history, ranging from the early Anabaptists to the present World War. Though the author has done careful research study, his book is not weighted with footnotes. The entire work is in two main divisions: (A) The Mennonites in Europe; and (B) The Mennonites in the Americas.

There were peculiar persecutions in Switzerland and in the Netherlands; there was the effect of the French Revolution upon the Mennonites in South Germany; there was the generous dealing of Catholic Bavarian kings with the Mennonite farmers. As a faithful historian, Dr. Smith probably regrets the necessity of recording a strange Mennonite loyalty to Hitler prior to 1939. The author also had indirect access to Russian data in the Hoover War Library. He tells of the Empress Catherine, who gave privileges to the Mennonites far beyond those enjoyed by the native Russians themselves.

The first permanent Mennonite colony in America was established in Germantown, Pa. Here comes a remarkable record of their corporation losing its charter because no one could be found who was willing to hold office! Because of their non-resistant principles, they were suspected of loyalist sympathies during the American Revolution. Settling in the Shenandoah Valley, they early protested against slavery. Immigrating to Ohio, Indiana, and Illinois, they raised a controversy over religious practices and social customs. Everything new was regarded with suspicion. Thus the nineteenth century saw many divisions and various branches of the Mennonite sect. Then came the General Conference (1860) which entertained the thought of uniting all these factions. While there is co-operation between them, a complete merger has never taken place. The author gives a graphic account of their final trek to Mexico and South America, in their search for freedom of conscience. The last chapter, on "Keeping the Faith," deals mainly with the conscientious objector to combatant military service, and the difficulties of the problem in the light of the present day.

Reality in Religion. By R. Ames Montgomery, D.D. (Fleming H. Revell Co., New York, $1.50.) Many do not realize the intellectual strength of the Christian faith. The boldness of evangelicalism has been stifled and diluted into timidity. Prominent in the schools of higher learning, the author fearlessly sets forth some of the main facts of the Gospel. At times there are glowing paragraphs of strong apologetics.

The first chapter is a development of the historicity of the death and resurrection of Christ. There is deep dealing with the problem of sin and the character of God. There is a defense of the integrity of our Christian records which convey the message of the cross. There is quick unmasking of sin as a deadly enemy. Dr. Montgomery criticizes Modernists who whittle down the fact of sin.

One is disappointed, however, in his chapter on the testimony and experience of Paul. He writes: "Paul also had the gift of historical imagination. This is revealed in his epistles." Plenary inspiration seems to be overlooked here. But his exposition of Luke twenty-four is good. Yet he falters again by looking askance at the expectation of a literal kingdom on the earth, and apparently believes that the world will be converted in this present age. Nevertheless his final chapter stands firmly for the evangelical position on the work of the Holy Spirit. It is also to be regretted that

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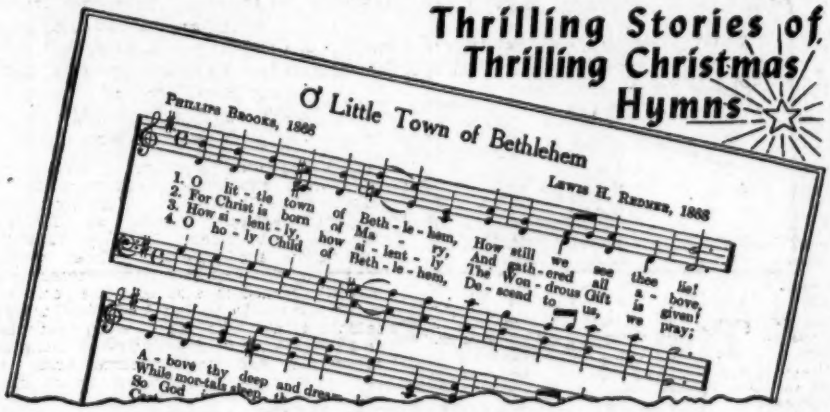

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The Sunday School Times Wall Calendar for 1942

WE ARE glad to present another series of pictures taken by Frances Jenkins Olcott, world-wide traveler and author. Her series of articles which appeared in THE SUNDAY SCHOOL TIMES has been published as a book entitled "The Bridge of Caravans."

The calendar contains twelve pictures as shown above, each with a description written by Miss Olcott in her own vivid style. In addition there is a Scripture verse for each day of the year, and the International Uniform Lesson topics and readings for each Sunday.

The calendar is printed in a rich sepia tone, by the gravure process, a style that has appealed especially to our subscribers, as is evidenced by many letters received.

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the author makes an occasional attempt to support the truth with quotations from modernist scholars. Again, orthodox positions are sometimes stated in the diction of the religious liberalist!

A Holiday Story Sampler. Selected by Charlotte Conover. (Albert Whitman and Co., Chicago, $2.) A delightful book of stories has been compiled for children of the second and third grades. They are ingeniously built around nine special days of the year, two each for Abraham Lincoln's birthday, Washington's birthday, Valentine's day, April Fool's day, Independence day and Hallowe'en, Christmas, Thanksgiving, and Easter. Some are based on history, and others are humorous stories of children, pets, and animals, and things that have happened at holiday times. The book is handsomely bound and well illustrated in black and white and colors.

Marvel Mantel. By George H. Dowkontt. (Loizeaux Bros., 19 W. 21st St., New York, $1.) It was midnight on Christmas Eve. Father and Mother stood looking at the five empty stockings that hung over the fireplace. The look had tears in it, for the stockings were empty and there was nothing to put in them. The two knelt to pour out their hearts in agonizing prayer when suddenly a knock sounded at the door. Upon opening it, they saw no person, but on the snowy porch there lay a bright, shining D made of ten new silver dollars.

One of the five children who shared in the rejoicing service that followed is the author of this little volume and the present superintendent of the famed Fulton Street Noon Prayer Meeting. For thirty years he has served in this capacity, and the record of his life and experiences, especially along the line of faith and prayer, causes one to come a little nearer than ever before to heeding the praise exhortations of the Bible.

In addition to this chronicle, Dr. Dowkontt has related a number of other instances of God's remarkable interventions, stories which make unusually fine pulpit and prayer meeting illustrations.

Philosophy for Lowbrows. By One of Them. (Whitman Publishing Co., Walla Walla, Wash., $2.50.) If you are eager for an understanding of the fundamental tenets of modern philosophy, or simply curious as to just how and what contemporary philosophers are thinking, you are not likely to find a quicker answer than this book. The feature of this presentation is that it is prepared by a philosopher who does not write like one. As a result the layman can get a clear understanding of the content without muddling through a bewildering maze of technical terminology. As a former instructor in philosophy and for forty years president of Whitman College, Oreg., the author, Dr. S. B. L. Penrose, writes as a qualified interpreter of his subject.

For Family Worship

By Ernest M. Wadsworth, D.D.
Director of
The Great Commission Prayer League

Following the Home Daily Bible Readings on the International Uniform Sunday School Lessons, issued by the International Sunday School Lesson Committee.

December 15 to 21

Mon.—Isaiah 9:1-7. Christ Seen from Afar.

PRAYER SUGGESTIONS: "His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." Isaiah foretold Christ's birth and glory. In coming years he saw by inspiration the person, work, and glory of the Saviour. Fulfilled prophecy is one of the greatest proofs that the Bible is the Word of God. *Pray for Christians in the disturbed areas in China, for their safety from danger, and the Lord's full blessing in their labors.*

Tues.—John 1:1-18. The Word Became Flesh.

PRAYER SUGGESTIONS: "The Word was made flesh, and dwelt among us, . . . full of grace and truth." God appeared in human form to Abraham and others in Old Testament times. His delights were with the sons of men. God came to dwell on earth in the person of Christ. "Great is the mystery of godliness: God was manifest in the flesh" (1 Tim. 3:16). *Pray for missionaries in China where difficulties continue to increase.*

Wed.—John 3:13-21. God Our Saviour.

PRAYER SUGGESTIONS: "God sent not his Son into the world to condemn the world; but that the world through him might be saved." Salvation is of God. Eternal salvation could only come from the eternal God. "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost" (Titus 3:5). *Pray for continuing increase in conversions in unoccupied China.*

Thurs.—1 John 5:1-10. Christ Our Redeemer.

PRAYER SUGGESTIONS: "This is he that came by water and blood, even Jesus Christ; not by water only, but by . . . blood." Christ fulfilled all righteousness, as He said He had come to do at His baptism. He bled also for the sins of the whole world. Thus "by water" and "by blood" came our Redeemer. *Pray for abundant financial provisions for faith missions.*

Fri.—Hebrews 10:5-17. The Eternal Sacrifice.

PRAYER SUGGESTIONS: "Sanctified through the offering of the body of Jesus Christ once for all." The eternal Son of God offered an eternal sacrifice for our sins. That sacrifice is eternally sufficient for God and man. "Once in the end of the world hath he appeared to put away sin by the sacrifice of himself" (Heb. 9:26).

Sat.—Revelation 21:1-7. The Alpha and Omega.

PRAYER SUGGESTIONS: "I am Alpha and Omega, the beginning and the end." The first and the last letters of the Greek alphabet are used by our Lord to remind us that He is "the first and the last" the "beginning and the end." He is "from everlasting to everlasting." Great is the God we adore! *Pray for the Christian nurses in China.*

Sun.—Luke 2:8-14.
Jesus' Birth Announced to Shepherds.

PRAYER SUGGESTIONS: "The glory of the Lord shone round about them." God gives favor to the humble. Men without reputation, caring for sheep by night, were the first to hear of the birth of the One who "made himself of no reputation." The Gospel is still spread abroad by humble souls. The lowliest of earth may tell of the Highest who came to save sinners. *Pray for greater triumphs for the Gospel in China.*

THEY SEEK BODILY REFUGE AND SPIRITUAL SALVATION

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Suggestions for Your Christmas Giving

Miscellaneous

AS THE season of the year approaches when we rejoice to make hearts glad through our gifts in remembrance of God's "unspeakable gift," the Lord Jesus Christ, SUNDAY SCHOOL TIMES readers may find suggestive the following channels for Christmas giving. The list here given suggests but a few of the many Christian organizations worthy of the gifts and prayers of God's people. Any complete list would, of course, be too large for publication here. Bible schools, institutes, and colleges, of which there are a great many that stand true and are wholly worthy of our gifts and prayers, are not included; and denominational organizations, many of which are worthy of support, are not mentioned, but only those of an interdenominational character.

American Bible Society, Bible House, Park Ave., and Fifty-seventh St., New York City.

American Board of Missions to the Jews, Inc., 27 Throop Ave., Brooklyn, N. Y.

American Inland Mountain Mission, 7016 S. Peoria St., Chicago.

American Scripture Gift Mission, Inc., William H. Richie, Executive Secretary, Heid Building, 325 N. 13th St., Philadelphia.

American Sunday-School Union, 1816 Chestnut St., Philadelphia. Organizes and maintains Sunday schools among the otherwise unreached boys and girls throughout rural America. Established in 1817.

American Tract Society, 21 W. 46th St., New York City.

Bible House of Los Angeles, 927 S. Westmoreland Ave., Los Angeles, Calif.

Biblical Research Society, 4417 Berenice Ave., Los Angeles, Calif.

Braille Circulating Library (for the Blind), Y. M. C. A. Bldg., Richmond, Va.

Business Men's Council of the Pocket Testament League, Inc., T. Edward Ross, Treasurer, 710 Witherspoon Building, Philadelphia.

Canadian Keswick Conference, 366 Bay St., Toronto, Can.

Canadian Sunday School Mission, 601 Lombard Building, Winnipeg, Manitoba, Can.

Chicago Hebrew Mission, 1311 S. Kedzie Ave., Chicago.

Child Evangelism Fellowship, 203 N. Wabash Ave., Chicago.

Children's Bible Mission, 2362 First Ave., N., St. Petersburg, Fla.

Christian Association for the Blind, Inc., 383 E. 141st St., New York City.

Christian Life Literature Fund, 506 Commonwealth Building, Twelfth and Chestnut Sts., Philadelphia.

Christian Mission to Churchless Communities, the Rev. Homer Stanley Morgan, Director and Evangelist, Room 508, 38 Park Place, New York City.

Cumberland Bible Institute and Children's Home, Henry C. Geiger, Supt., Livingston, Tenn.

D. L. Moody Missionary Book Funds, Bible Institute Colportage Association, 843 N. Wells St., Chicago, marked for the Mountain or other Missionary Book Fund.

Dallas Theological Seminary, independent, and denominationally unrelated. Lewis Sperry Chafer, President; Charles F. Lincoln, Th.D., Treasurer, 3909 Swiss Ave., Dallas, Tex.

Day School Gospel League, 53 Millwood Rd., Toronto 12, Can.

Evangel Bible Institute and Scripture Mission (for Colored Race), P. O. Box 99, Largo, Fla.

Faith Theological Seminary, Wilmington, Del. Fundamental and premillennial. R. K. Armes, Treasurer, 1237 Commercial Trust Bldg., Philadelphia.

Faivre Annotated New Testament, in French, Spanish, English, Chinese, German. A. Fontannaz, 506 Oakdale Ave., Chicago.

Friends of Israel Refugee Relief Committee, Inc., 710 Witherspoon Bldg., Philadelphia.

The Gideons, the Christian Commercial Travelers' Association of America, 202 S. State St., Chicago.

Great Commission Prayer League, 152 W. Chicago Ave., Chicago.

International Hebrew Christian Alliance, 4919 N. Albany Ave., Chicago.

Inter-Varsity Christian Fellowship, 20 N. Wacker Drive, Chicago.

Keswick Colony of Mercy, Keswick Grove, N. J.

League of Evangelical Students, Box 131, Temple University, Philadelphia.

Million Testaments Campaigns, 1505 Race St., Philadelphia.

Miracle Book Club, International Director, Mrs. E. M. McClusky, 796 Morningside Drive, N. E., Atlanta, Ga.

Gift Subscription Fund. To send The Sunday School Times to those at home and abroad who are unable to pay for it. The Sunday School Times, 325 N. Thirteenth St., Philadelphia.

Navajo Bible School and Mission, Howard A. Clark, Supt., Window Rock, Ariz.

New England Fellowship, 9 Park St., Boston.

New York Bible Society, 5 W. Forty-eighth St., New York City.

New York Gospel Mission to the Jews. Miss Ruth Angel, Director, P. O. Box 106, Sta. D., New York City.

New York Jewish Evangelization Society, P. O. Box 19, Hamilton Grange Sta., New York City.

Northwest Mountain Mission, Carlos D. Bradley, Supt., McCall, Idaho.

Old Fashioned Revival Hour, Gospel Broadcasting Association, P. O. Box 123, Los Angeles, Calif.

Scripture Memory Mountain Mission, Hindman, Ky.

Truth for Students. To provide students with literature showing that up-to-date scholarship and science corroborate the Bible. A. D. Weir, General Secretary, Corvallis, Oreg.

United Jail Workers' Association, Chaplain Ira E. King, 224 Hall of Justice, Los Angeles, Calif.

Victorious Life Testimony, 506 Commonwealth Building, 12th and Chestnut Sts., Philadelphia.

Western Canada Mission to the Jews, 158 Aikins St., Winnipeg, Manitoba, Can.

Foreign Missionary Societies

The following interdenominational foreign missionary organizations are believed to be true to the old faith. Denominational foreign missionary societies, many of which are worthy of support, are not mentioned here, but only those of a non-denominational or interdenominational character.

Africa Inland Mission, 373 Carlton Ave., Brooklyn, N. Y.

Algiers Mission Band, Dar Naama, El Biar, Algiers, North Africa.

All-Russian Evangelical Christian Union, 156 Fifth Ave., New York City.

American-European Fellowship, 156 Fifth Ave., New York City.

American Mission to Lepers, Inc., 156 Fifth Ave., New York City.

Association of Baptists for World Evangelism, Inc., 1505 Race St., Philadelphia.

Belgian Gospel Mission, John C. Winston and O. Vansteenberghe, Co-Directors; D. T. Richman, Treasurer, 325 N. 13th St., Philadelphia.

Bethel Mission, Shanghai, China. Gifts may be sent to D. M. Stearns Missionary Fund, 147 W. School Lane, Germantown, Philadelphia.

Bible Seminary for Women, 500 Recreation Road, Kiangwan, Shanghai, China.

Bolivian Indian Mission, 115 Fulton St., New York City.

Borneo Evangelical Mission, Box 2572 W, G.P.O., Melbourne, or care, Keswick Book Depot, 315 Collins St., Melbourne, Victoria, Australia.

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Cuba Evangelization Association, Jaruco, Havana Province, Cuba.

Door of Hope Mission, care Miss Gladys Dieterle, Box 1391, Shanghai, China.

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FOR NINE MILLION JEWS LIFE APPEARS HOPELESS

We are becoming so accustomed to the everyday presence of horror and tragedy and the desperate plight of millions of human beings in the world that feelings of compassion and pity are in danger of becoming dulled. It is necessary that we constantly remind ourselves and bring afresh to our hearts the tragic facts of this vast army of Jews who are homeless, hopeless, and at the point of starvation.

LIFE FOR THE JEW IS IMPOSSIBLE

under the NAZI regime. Thousands of Jews are in Concentration Camps dying inch by inch. Over One Hundred Thousand Committed Suicide. Over 200,000 Have Been Murdered or Died.

THE TRAGEDY OF HEBREW CHRISTIANS IN POLAND

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